

The Inquirer.

A Religious, Political, and Literary Newspaper, and Record of Reberent Free Thought.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.

No. 2854.
No. 62, NEW SERIES.]

LONDON, SATURDAY, MARCH 6th, 1897.

[ONE PENNY.

The Inquirer.

ESTABLISHED 1842.

Editor:—W. G. TARRANT, B.A.

Editorial Contributors:

J. ESTLIN CARPENTER, M.A. | MARIAN PRITCHARD.
BROOKE HERFORD, D.D. | CHARLES ROPER, B.A.
LAWRENCE P. JACKS, M.A. | GEORGE ST. CLAIR, F.G.S.
GEORGE HERBERT PERRIS. | S. FLETCHER WILLIAMS.

CONTENTS.

	PAGE
TOPICS AND EVENTS	145
NOTES AND NEWS	146
LITERATURE:—	
Rich and Poor	147
ARTICLES:—	
The Place of the Doctrine of a Future Life in Rational Theology.—II....	148
In Christ.—III.	149
Unitarian Tracts Burned by Order of a Romish Priest	151
THE REV. JAMES HARWOOD IN INDIA:	
The Indian Theists	150
THE QUIET HOUR	151
LEADERS:—	
Armenia, Crete, Athens	152
The Sectarian Bill	152
OBITUARY:—	
James Pyke Thompson	153
MANCHESTER AND DISTRICT	154
NEWS FROM THE CHURCHES	155
ADVERTISEMENTS	157

TOPICS AND EVENTS.

A MEMORIAL TO LORD SALISBURY.

THE following circular letter has been sent to the ministers of our congregations this week:—

ENGLAND AND GREECE.

TO OUR BROTHERS IN THE MINISTRY.

BROTHERS,—We know that you share the shame and indignation with which we have witnessed the part lately played by England in the Cretan waters, and as events are now moving so rapidly as to leave no time for consultation, we write on our own responsibility to urge you to join us: 1st. In a collective memorial from the ministers of our churches. 2nd. In giving utterance to the feelings of our congregations. 3rd. In taking such local civic action as may be possible. The honour of England is being prostituted, a grievous blow is being struck at the cause of humanity, and it behoves all true men so to act as to force the will of the nation upon its representatives. We enclose a memorial to Lord Salisbury for your personal signature. The memorial or petition from your congregation may take the same form, or any other that suggests itself to you.—Charles Hargrove, Richard A. Armstrong, W. Copeland Bowie, Stopford A. Brooke, Joseph Wood, W. G. Tarrant, Philip H. Wicksteed, J. Estlin Carpenter. All communications to be addressed to Rev. Philip H. Wicksteed, 30, South-villas, Camden-square, London, N.W.

The names of the Revs. Dr. Brooke Herford and L. P. Jacks would have been appended

to the circular, but they came in after the necessarily hurried printing. The following is the memorial alluded to:—

To the Right Honourable the Marquis of Salisbury.

The memorial of the undersigned ministers of religion, in the communion of the English Presbyterian, Unitarian, and other Non-subscribing Churches of Great Britain and Ireland, sheweth:—That your memorialists have heard with shame and indignation of the part taken by the British Fleet against the Cretan and Grecian forces in Crete, and implore your Lordship to give expression to the determination of the English people that the moral and material power of this country shall no longer be lent to the sinister policy of propping up the tyranny of the Turkish Empire, but shall be decisively exercised in the interests of humanity and civilisation.

We deal with the subject in a leading article, and need only add here an earnest word of recommendation of the memorial. The time for effective action is short, and the matter should be attended to without a moment's delay.

A NOTE FROM ATHENS.

THE Rev. Theodore C. Williams, of New York, where he succeeded to the pulpit of Dr. Bellows, who has lately visited this country, and whom it was hoped to see at our Sheffield Conference, writes from Athens to Dr. Herford to express regret at not being able to return in time for the Conference. He adds the following:—

I am thankful for your word of sympathy for the Greeks. Their spirit is most noble. There are demonstrations many times a day, crowds gathering, or following the flag with cheers, as it is carried through the streets, often by a priest, always by some brave, fine-looking fellow. Yet there is nothing like foolish excitement, nothing *Parisian*, but the outbreak of a brave, free people, who feel for the miseries of their fellows in Crete, and admire their King and Prince. Our own landlord of the Hotel Victoria had a sister massacred while she was staying with an Armenian family. There are multitudes of Armenian refugees here, and now the Cretans are coming in shiploads—that is, they were before that abominable blockade of the Powers and the bombardments. I am heart and soul for the Greeks. They know that the Cretans are their brothers, and have a sacred right, now that it is possible, to throw off the hated yoke. The veto of the Powers is simply Absolutism and Lord Salisbury against the reasonable and historically justifiable action of a free and independent people. For God's sake speak strongly in England for the Greeks. It is not sentimental Phil-Hellenism that need stir one. They say the King is going to Macedonia in person. Perhaps there will be another Thermopylae—with England for the Persians? God forbid!

SUBJECTS AT SHEFFIELD.

THE list of subjects to be considered at the Triennial Conference, is, we believe, fully settled, and when one or two details as to order, etc., are completed, the programme will be issued. In the meantime it will be

of interest to note the leading features. The first afternoon and evening (Tuesday, April 6) will be occupied in receptions and services, the latter including the Communion Service (to be conducted by Dr. Herford), and the Public Service at which the Rev. Stopford Brooke will preach. Wednesday's meetings will consider 'The Deepening of the Spiritual Life of our Churches,' 'Ministerial Superannuation,' and 'The Means of Recruiting our Ministry.' A conversazione will take place in the evening. 'What our Churches are doing in Mission Work' will be discussed on Thursday morning, and 'The Education Question' will occupy the afternoon of the same day. A Public Meeting will be held on Thursday evening, when some five or six leading speakers will give addresses on 'Signs of Hope and Progress in the Religious Outlook of our Time.' On Friday morning Professor J. Estlin Carpenter is to read a paper on 'The Place of Immortality in Religious Belief'; there will be no discussion on this paper. The Women's Workers' Union Conference will follow, and after a Paper by Mr. Hodgson Pratt on 'International Arbitration' the business meeting will be held on Friday afternoon. The local committee at Sheffield have the arrangements well in hand, and, as far as can be foreseen, everything points to a very useful meeting.

BURNLEY AND THE EVANGELICAL CONFERENCE.

UNDER our Church news this week will be found a report from Burnley detailing the circumstances in which the Free Church Council of that town finds itself in consequence of its determination to be truly inclusive of the Free Church activities in the district. It will be seen that, despite the coercive plans of the managers of the Evangelical Conference, the Burnley Council has adhered to its policy of welcoming representatives of the Unitarian congregation, Lady O'Hagan and Mr. J. S. Mackie being vice-presidents, and Mr. J. Halstead a member of the executive committee. Apparently the Free Church life of the town during the winter has been energetic and useful, none the less so, we may venture to hope, on account of our own friends being invited to share the common work. On the approach of the Conference which is to be held next week in London, the Council suggested the attendance of two of its members; but in reply to inquiries they received an intimation that 'Councils having Unitarians cannot be represented at the National Conference.' Very properly our friends at Burnley offered on receipt of this intimation to withdraw from the Council if the more orthodox members preferred to be recognised by the National Conference; but not one of the orthodox members desired to lose the Unit-

arians, and a resolution regretting the action of the National Council was ordered to be sent in reply. We should like to hear what Dr. Clifford, for instance, thinks of these Burnley Free Churchmen. But, perhaps, such subjects will be reserved for safer men to deal with. It is better so.

PRIMAL INNOCENCE.

THEOLOGY has been driven back from its traditional ground, but another battle will still be fought in the neighbourhood of Paradise. The fact of man's very considerable antiquity—greater or less, but at all events, much exceeding six thousand years—is admitted. His primitive condition, as being necessarily without the arts, appliances, and comforts of civilisation, is no longer denied. In every country the relics of stone and bone are found; and in all our museums the arrangement of flint arrow-heads, scrapers, and axes, shows that there were 'stone ages'—first rough stones and afterwards polished—before man had any knowledge of metals. It is seen, too, that the Bible itself bears witness, incidentally, to this primitive condition of mankind. The beginning of civilisation was the clothing of the body with coats of skin. Jabel was the father of such as dwell in tents and have cattle. About the same time the pipe and the harp were invented, and presently we get the introduction of cutting instruments of copper or bronze, to supersede the older stone knives. Naturally the older instruments remained in use for religious purposes; and even as late as the Israelitish invasion of Canaan, 'knives of flint' were required for the rite of circumcision at Gilgal. These notes of the steps of progress are not in entire accord with the teachings of anthropology; for, according to this modern science, the pastoral life is preceded by the stage of hunting and fishing, not agriculture or garden culture; but it seems clear that the Scripture writers had some reminiscences of what had actually gone before. It appears that Canon Gore and his friends are now prepared to admit that man began from a very undeveloped and childish state, and by very slow degrees attained to what we now call civilisation. Canon Gore points out that, so far as the development of his intellectual faculties is concerned, it is not in the least true that primitive man is represented in the Christian traditions as perfect. The Bible 'looks continually forward and not backward for the perfecting of man.' A writer in the *Spectator* of last Saturday agrees with this, but contends that man's original moral state was one of direct dependence on God, and of conscious obedience to a divine guide. He finds it recorded, and he accepts it literally, that the first actual sin did result in the transmission of a taint of lawlessness to the later generations of men. An attempt is made to support this, in a scientific way, with discussion of Weismann and quotations from Galton, and to save the doctrine of original sin from being killed at the root. 'Everything seems to show that acquired weakness is transmitted to descendants as well as acquired faculty'; and doctors give warning in that sense to the self-indulgent, the drunkard, and the vicious. Upon this there are two things we should like to say. The first is that, whatever may be the issue of the controversy about the transmission of acquired characters, no medical man, anthropologist, or evolutionist could do otherwise than smile at the notion of a single act of dis-

obedience vitiating the blood or the morals of all succeeding generations. The children of blind parents are not born blind; nor are the babes of flat-head Indians born with deformed skulls, nor those of the Chinese with crushed or stunted feet. Our second remark is this: that the present contention of Canon Gore—viz., that the essence of what is taught is 'the original, child-like spirit of man, and not his intellectual perfection—is different from what the church has been accustomed to. Archbishop King said that if mankind had continued innocent, our native intellectual faculties would have been stronger, and we should have been less liable to error. Bishop Horne supposes Adam to have been a profound philosopher, and the proof is that he gave names to the brutes expressive of their natures. The position now taken up by Canon Gore and his friends is not the traditional position of Orthodoxy, nor is it one from which the traditional views of Redemption can be defended.

NOTES AND NEWS.

THE late Mr. James Hopgood, of Clapham, bequeathed £2000 to the British and Foreign Unitarian Association.

THE *Guardian* hopes Professor R. G. Moulton will not present the books of the New Testament merely 'as literature,' in his 'Modern Reader's Bible.' It has no scruple, apparently, as to the Old Testament books.

PROFESSOR ADENEY, of New College, states, on the authority of Dr. E. A. Abbott, that a telegram to the British Museum has just reported the finding of the 'Logia' by the Egyptian Exploration Fund. Let us hope it is true.

Light, the spiritualist journal, quotes the statement of the principles of our Free Church in Ormond-road, Richmond (Rev. S. Farrington), and says:—'Why cannot something like that be substituted for the Thirty-Nine Articles and the nation's church be open to us all?' Why, indeed?

THE week's Obituary includes the names of the Rev. Owen Phillips, Dean of St. David's; Mr. Stephen Shirley, founder of the Band of Hope Union; Ras Alula, Abyssinian Chief; Demetrius Ghika, President of the Roumelian Senate; Rev. Canon Girdlestone; Prebendary J. A. Cross; Professor Galileo Ferraris, electrician.

This is an age of presentations. The Editor has just been presented with a purse—for which of his virtues he cannot guess, except it be his goodness. He hopes it is not vanity to record the incident, for no cash accompanies the purse, and his merits could hardly be put at lower rate. All it brings is an idea, and that, may be, is what Editors should most welcome. The idea is that of fastening the purse in the palm of the hand by means of a strap, so that it cannot be snatched or dropped. It is called the 'Safe' purse, and was invented, we are told, by a lady for the use of ladies. We cannot say that our Lady Commissioner has tested it yet, but the idea is certainly ingenious, and suggests the old proverb (if we correctly remember it) that 'A purse in the hand is worth two that have been taken out of your pocket.'

In connection with the Rev. George Eyre Evans's extracts from an 'Early Census of Unitarian Congregations,' Mr. George H. Hurst, Ashton-on-Mersey, writes:—

The communication of the Rev. George Eyre

Evans on 'An Early Census of Unitarian Congregations' is of interest, but I am afraid it is too incomplete for statisticians to base any confidence on when wishing to deal with the subject of the growth or otherwise of Unitarianism. Take, for instance, the neighbourhood of Manchester. We do not find that city credited with a congregation, yet Cross-street Chapel was in existence. Then, no mention is made of Monton Chapel or Platt Chapel in the Lancashire list, although both, I think, were built long before 1830. Then, in the Cheshire list, Hale and Cross-street (now known as the Sale Chapel) are omitted, although both rank among the oldest of Unitarian congregations. I have no doubt similar lacunae could be pointed out in the lists of other counties.

This sufficiently illustrates the inadequacy of the old lists.

PROFESSOR GEORGE ADAM SMITH, of Glasgow, recently spoke of the strong vein of national character and the strong sense of social duty which ran through the Psalms of David:—

It was a defect of our modern hymnody that it failed to strike the national note. It was conspicuously a defect of hymnody which had come to us laden with blessing at recent revivals. Such hymns helped us sometimes to feel that we were sinners, sometimes that we were saints, but hardly ever helped us to feel that we were citizens. They had done the duty of awakening the imagination to the needs of the heathen abroad, but not to those of the heathen at home. They told of 'Afric's sunny fountains' and 'India's coral strand,' but had we a single hymn which gave us a picture to stir the conscience within us about the slums of our great cities?

Perhaps, after all, the best way to quicken civic righteousness is to prick the reins of the individual sinner, if we only prick deep enough.

SOME weeks ago we referred to an extraordinary sermon delivered by the Rev. H. T. Sortwell, of Eastbourne. On Monday, the 22nd ult., he gave a still more extraordinary address on the Bible, on the occasion of the annual meeting of the Eastbourne Auxiliary of the British and Foreign Bible Society. In this nineteenth century, when every intelligent man who will open his eyes to the great truths of the universe knows perfectly well that many of the Bible stories are childlike attempts made by primitive races to explain the origin and history of the world they lived in, it is pitiful to find a man of Mr. Sortwell's ability and eloquence attempting to prove once more that the Bible is unequalled as a science study, as an historical record, as well as an ethical teacher: 'the most perfect ethical standard the world has ever known.' We have only space for one or two extracts from his address, but these will be sufficient to prove that our work as teachers and enlighteners of our fellow men is by no means finished:—

The Bible is to me as though God were speaking directly out of heaven.

We are reading and studying God's thoughts expressed in language which the Holy Ghost has chosen or accepted.

In no case has any error found (in the text) changed or altered in any wise the teaching of the Bible.

The Bible is always up to date, and never has to be re-written. . . . It probably contains more scientific suggestions than any other book in the world. Even the science of Genesis is by no means impeached. . . . Many of the most important discoveries in astronomy, geology, and biology have been suggested by hints found in the Bible.

There is plenty more, but space forbids further quotation. This is the preacher, be it observed, who draws hundreds to the parish church.

LITERATURE.

RICH AND POOR.

BY MARIAN PRITCHARD.

THE problem of how best to further the ideal brotherhood among rich and poor is not an easy one, and its solution is too often hindered by an unwise partisanship on the one side or the other.

Take, for instance, the rather popular song of 'East and West,' where the virtuous poor man is contrasted with the vicious aristocrat; and the audience is invited, in the chorus after each verse, to note the superiority of the East End to the West. Such songs would be scarcely worth noting were it not for the sense of approbation with which these sentiments are so generally received in an artisan company; yet, as it is so, one cannot help feeling that effusions containing such unfair comparisons have a distinctly bad effect, and actually tend to increase the chasm between the two classes.

But such partisanship is practically harmless compared with what goes on from the other side. We all know how prevalent has been the craze for 'slumming' of late years, though, as a rule, it is cloaked under some slight disguise of desire to help the poor in one way or another. Lately, however, this debasing form of excitement has taken up a bolder standpoint, and people who doubtless would condemn the Spaniards for assisting at a bull fight, do not hesitate to make up a party for the purpose of visiting the worst haunts of London simply and solely to get a new sensation. Here is a handbill which is being circulated in aristocratic districts:—

NIGHT TOURS THROUGH WHITECHAPEL AND DARKEST LONDON.

The West-End Agency, in organising these tours through Whitechapel and the East-End, has been careful to select men of well-known character and experience to conduct them, and under their guidance no danger need be apprehended if their advice is followed.

The party starts at 8.30 p.m., and returns by 12 p.m. The charges are one guinea each, or for a party of five four guineas. The party is limited to five in number. Tall hats must not be worn. Ladies who wish to see this neighbourhood can be conducted round in the day, but under no circumstances by night.

The places visited are varied—the resorts of the poorest of the poor—and in no city in the world can such sights be seen.

I do not think it necessary to advertise the Agency by giving the address, but in order that there may be no mistake that these parties are meant for enjoyment (!) only, a few opinions of the Press are appended to the circular. Among these are the following:—

SUNDAY TIMES.—Many well-known people have taken these slumming tours, organised by the agency, and they are becoming the 'correct thing' in smart society.

THE COLONIST.—The problem of how to visit Darkest London with safety has been successfully solved by the West-End Agency. The charge strikes us as very reasonable.

Can anything be more revolting than such an organisation as this? Imagine the preparations in order to ensure a sufficiently gruesome spectacle; for if one pays a guinea, a guinea's-worth of sensation is expected. There is something, too, contemptible in the promise 'no danger need be apprehended'; one could forgive the excursion more easily, I think, if the sightseers needed to take with them some small portion of manly courage! Verily, it is not in this way that the East and West End will learn to understand the better side of each other.

It is delightful to turn from such evil practices to the valuable book lately written under the title of 'Rich and Poor,'* by Mrs. Bernard Bosanquet, whose maiden name of Helen Dendy is familiar to most of our readers. For some four or five years this lady has patiently devoted herself to the task of understanding and of helping the people living in one of our poorest London districts, and in 'Rich and Poor' she has gathered together the results of her experiences with the view, as she says, to 'indicate some of the points where workers may usefully apply their energies, and to promote a better understanding of what life in a poor neighbourhood really is.'

The book, written throughout in a most clear and interesting style, is divided into two parts, the first of which contains a description of the parish, its institutions and inhabitants; and the second, those principles and methods which the author considers essential to workers who desire the true well-being of the people.

'Nothing,' says Mrs. Bosanquet, 'but an intimate knowledge of the conditions under which our poorer neighbours live, can give us true sympathy with their lives, and enable us to divine where their real difficulties lie; and one, if not the only, way of getting this wide knowledge and wide sympathy, is to set ourselves to a careful study of the district in which we desire to work—a study, not only of the people themselves, but also of the local institutions and customs which do so much to make the people what they are.' How few of us understand this. How frequently we content ourselves with 'surface' visiting only, not even troubling to learn to know a single family in any real sense—a thing which indeed needs a larger share of sympathetic imagination than is considered at all necessary with most people. Nor can the matter be dealt with in a statistical fashion, as some seem to suppose: to count up the number of public houses, the amount of drink consumed per head, or the sum total of deaths by starvation, are of but slight value as compared with a patient investigation into the causes of drink, and an examination of the agencies specially designed for the relief of destitution.

First, then, we have a picture of the parish spread out before us, and a wonderfully lifelike picture it is, with its various lights and shades. We can almost see its streets with their dreary model dwellings intercepting the light of the sun by their great height, or the side courts and alleys, remnants of olden times, with their poor little tumble-down houses. We read of the charities of different kinds, many of which belong to the demoralising dole order, we note the work of Vestry and Board of Guardians, and the advantages and evils of the present hospital system; and, finally, the churches and schools are described, together with the activities connected with them, many of which are commented upon and criticised.

Next comes a picture of the inhabitants, their trades and occupations, their manner of living, their income and expenditure; and this is followed by a chapter upon the women of the East, which is a sombre bit of word-painting indeed. But there is still the silver lining to be portrayed, and the first part of the book finishes with *The Sunny Side*—the side which is too often passed over by kindly but superficial observers. It is tempting to quote every word of

* 'Rich and Poor.' By Mrs. Bernard Bosanquet. Published by Macmillan and Co. Price 3s. 6d. net.

this chapter, but space forbids us to do more than give the merest glimpse of it. Family life can be, and is, a source of happiness in the East End, as in the West, in spite of the narrow limits of the home; and the free libraries give the opportunity for quiet reading to those who desire it. The delights of Hampstead Heath and the parks are open to rich and poor alike; the thrilling excitement of theatre and music hall is keenly appreciated, while excursions to museums and picture galleries are also popular. But the source of ever-recurring enjoyment is to be found in the Saturday night's shopping, and, as we follow the author in imagination along the crowded thoroughfares, wandering from stall to stall, each one with its flaring lights, and listen to the often humorous sallies between coster and customer, one cannot help entering into the delights of the excursion, even from the description alone.

The second part of the volume deals with the practical questions of what can be done, and how; and these eighty pages form a most valuable manual to anyone desiring to help forward 'the good time coming.' The author gives the three following principles as forming the essential standpoint from which the would-be workers must start:—

'1. They must have a clear idea of what can be done in the sphere of social work, and recognise that any attempt to work in defiance of great moral truths will bring its own defeat.

'2. They must maintain a high ideal of what the relations between rich and poor should really be, and be very sure that they are working unselfishly, and not for the gratification of class superstition.

'3. They must work with the same kind of devotion and thoughtful energy at the difficult task of helping their neighbours as they would give to the pursuit of wealth or knowledge for themselves.'

Having accepted these conditions as the basis of work, our author points to the various activities where real fields of usefulness may be found—the duties of school managers, guardians, friendly visitors to the workhouse and to the girls who have left and entered domestic service; of vestrymen, of provident visitors, rent collectors; and the various departments of charity of different kinds are passed briefly in review, a list of works being appended where more detailed information may be gained on special subjects.

We will conclude by quoting the last paragraph of this excellent little book, because it is cheering to learn that, after gaining an intimate knowledge of the dark side and the bright side of her subject, there is no note of despair, but a sweet strain of hopefulness, in the author's mind:—'One word of encouragement to those who have lent an ear to the false prophets of Pessimism. On the cover of a popular tract, issued by a popular society which revels in dramatic misrepresentations of industrial conditions, I find the quotation, "Hell is a city much like London." If this were so, I would cheerfully accept a sentence which should doom me to Hell, and would play my part as a citizen to the best of my power; for it would be a city full of pathos and humour, where much that is bad is mingled with all that is human and lovable, where the very fiends who are represented as tormenting the lost are really engaged in works of mercy and brotherly love; a city, above all, where justice and straightforwardness and manly effort never fail to make their influence felt.'

THE PLACE OF THE DOCTRINE OF A FUTURE LIFE IN RATIONAL THEOLOGY.*—II.

BY THE REV. E. P. HALL, B.A.

TAKE away other-worldliness, and, as you approach what are sometimes called pure ethics—i.e., ethics without any relation to a divine sanction, or to the eternal life and destiny of the individual soul—would there be no fear lest, in time, men would exclaim: 'Let us eat, drink, and enjoy ourselves, for the night cometh, and we shall not be?' You may remember Renan's drama, *L'Abbesse de Jouarre*, which caused much criticism some years ago. A priest and a nun, during the great French Revolution, found themselves under sentence of death in the same prison. The faith that once gave sanction to their vows was no longer theirs. Their doom was to be the end of all. Before extinction they longed for at least one moment of psychic and physical bliss. They yielded to the longing. Given the circumstances, and grant the truth of their unfaith, who shall condemn them? For my own part, I must confess this seems to be, not merely a parable of possibility, but one of great probability, and with wide extensions. In such case, might not men come to mix up sin and virtue as merely a matter of indifferent device? Why deny myself? Life in many ways is a burden; if sin, so called, tends to end it, so much the better. Or, the stickler for virtue might pertinently put the question of the dying Arthur:—

O me! for why is all around us here
As if some lesser God had made the world,
And had not force to shape it as he would?

A question all the more poignant because, under the hypothesis, he could not comfort himself with faith in a perfect God in spite of all which welled up in the departing cry of the king who finally felt his triumph in his defeat.

'Nay, God, my Christ, I pass, but shall not die!'

We may be and sometimes are directed to the pure morality of Buddhism, whose posthumous ideal for the best of us is, as Mr. Lionel Tollemache wittily puts it, 'that we must, through much tribulation and many transmigrations, enter into the land of nothingness.' In view of the strange fascination the philosophy of Sâkya Mouni appears to exercise over some minds, I may, perhaps, in passing, be allowed to observe that the secret of its appeal to the imagination, and the foundation of its ethic, which has for its end and object the extinction of desire, the collapse of individuality, and the annihilation of the ego in Nirvâna, is the doctrine of transmigration, which does not, nor is likely to, obtain among us in the West.

Nor will man, in the long run, be helped by worshipping or invoking the 'choir invisible' in a temple whose pillars rest on vacuity and support insubstantial clouds. If he come firmly to believe that this world is all 'a passing show,' and the end of all earth's struggles, its heroisms, martyrdoms and blood- and sweat-bought progress, be merely an incident in the Cosmic evolution, ending in bathos with the final catastrophe of the world, I think he will come to the conclusion that the creature is juster and better and nobler than the creator, who

would be stamped with the attribute of impotence or illwill or failing in love.

Dr. Martineau has spoken wisely concerning ideal substitutes for God, and Mr. Wilfrid Ward wittily on the Clothes of Religion. We may depend upon it, man, in the long run, will not be more content with ideal substitutes for immortality, nor with mere clothes of a belief which cover no substantial fact.

The philosopher or theologian who, with Prometheus on his Caucasian rock, boasts: 'I caused men to cease regarding death,' might, perchance to his profit, heed the explanation Prometheus gave to the questioning Chorus of how he accomplished it:—

'I gave blind hopes to live and abide with them.'

If there be no future for the ego, let no man veil the awful truth. If we cannot have good hope, let us at least be honest and not asphixiate our minds with blind hopes. If I die all or in part, don't physically or morally drug me into unconsciousness—let me, with unclouded mind, face the inevitable fact.

Another point to which I attach importance is this—the possible extinction of personality being granted, may lead, and I think logically does lead, to a philosophical doubt as to the reality of personality itself—so far as the human ego is concerned. Now, what makes or constitutes the ego is free will. This to me is the very basis of morality. As Hegel somewhere has it, 'the existence of Free Will is Right.' It is to personality alone that, in a strict sense, rights and duties attach. You cannot predicate duties where you cannot predicate rights. Surely, then, it follows that, not on account of his poor deservings, but to his having been made as he is made, man, who owes duties to his Maker, may claim from that Maker certain rights from His justice and His goodness. He may rightly *claim* immortality. We are so made that we have within us the desire for happiness ample and complete beyond what this world can afford. And, unless to regard man as a little higher than the ape be a truer philosophy than to look upon him as a little lower than the angels, it surely follows as a consequence that this desire, so prophetic of immortal hope, is not planted in his breast by defect of his nature, but by the comparative perfection of his nature, and in view and as an earnest of his further perfection. Surely it is not weakness or decay. It grows with the growing mind. It is strongest when mental life is most vigorous, even when faith that it shall be fulfilled is absent. But it would be a vain desire and objectless were it not capable of satisfaction. It has been a stimulus to age after age for growth in moral life. Having this stimulus, men have repented in a way in which those not having the stimulus largely did not repent and reform.

Of course, in a sense, the classical paganism which Christianity supplanted had more or less a belief in a future life, but for the most part its immortality was a comfortless realm of grumbling shades. In all likelihood, Christianity owed its progress, not merely to its moral superiority in other respects, but more largely than we are sometimes prone to admit, to the preaching of Jesus and the Resurrection—I mean the resurrection of the body.

It was a gospel of the immortality of man. As we know him, man is body and soul.

Are we content to represent heaven as consisting

'Of sexless souls, ideal choirs,
Unuttered voices, wordless strains'?

Dr. Abbott, in *The Kernel and the Husk*, after premising that the three lowest senses (smell, touch and taste) are already banished from heaven, insists that sight and hearing must be banished too, but that, withal, the capacity of *loving* will be maintained. Whereupon Mr. Tollemache asks, 'If we still retain our mental faculties, is there not a fear that, after a few billions of years, we shall grow tired of this very unearthly and inconceivable mode of existence?' and further, 'if death annihilates the senses, will it leave the emotions unimpaired?' adding 'I am sometimes embarrassed by the present meaning of the term "future life." What are the *conditions* of that life, and what sort of ego is to survive?'

Admitting that the immortality of the individual soul is not quite the same thing as the immortality of man in his totality, I venture to ask whether it would be profitable and possible to restate the idea of the resurrection of the body, in a way not unacceptable to even a rational theology?

I should, moreover, like to throw out a further suggestion. It was largely owing to the excesses of Roman usages, in relation to its doctrine of purgatory, in the way of mortuary masses and post mortem indulgences, that Protestantism abandoned that loving communion and intercourse with the departed which obtained from very primitive Christian times. The references to the dead and invocations of the saints in the offices of the Orthodox Greek Church, and still more in those of the ancient church of Armenia, are on a very different footing to the Roman usage. Would it not be possible to take a lesson from them, and extend the scope of those prayers and offices in commemoration of the departed already to be found in several of our liturgies? I am convinced it could be done so as to avoid superstition, with the great gain of bringing back some of the old reality attaching to the idea of the communion of the church militant with the church in a state of purification and the church triumphant. Is there not a certain hardness in our funerals and our attitude towards the faithful departed?

In our 'demand' for eternal life, I am compelled to admit the possibility that we are demanding eternal damnation—not, of course, meaning the eternal torture chambers of mediæval imagination. I am bound to say that I have unwillingly come to the conclusion that some of us who are firm believers in the doctrine of a Future Life have been infected by too easy an optimism concerning it. For a season I believed in Universalism, but on further and anxious consideration, admitting the truth of free-will and persistence of the ego and the laws of righteous retribution, I am forced to admit the possibility of eternal rebellion and consequent penalty. I cannot accept the alternative theory of annihilation. Of course, before any possible reprobation, I postulate that every possible chance under the most favourable circumstances, compatible with the preservation of his free will, is afforded the offender; that the opportunity is real, possible, and plainly seen. If you tell me that, by the constitution of man, the goodness of God is *bound* to overcome all opposition, I can only say that you seem to surrender freewill and choice, proper indi-

* The substance of a Paper read before the Protestant Dissenting ministers of Warwickshire and neighbouring counties at Birmingham, January, 1897.

viduality, and tend to Pantheism and consequent materialism.

Nor, I must reluctantly admit, can I find Universalism in the teaching of our blessed Lord, or the New Testament as a whole. I came across a note in THE INQUIRER on a certain tract 'The Devil's Gospel,' which contained the following sentences:—'If the author of the tract knows his Greek New Testament, he knows that *ἀιώνιος* does not mean endless. If not, he should become as a little child and *learn* before he goes on to teach.' I don't profess to be an authority in Greek, but there is no such absolute certainty as to *ἀιώνιος* not meaning endless, as here asserted. Mr. Mark Pattison, no bigoted adherent of orthodox interpretation, speaking of Dean Farrar's attempt to show that eternal punishment cannot be demonstrated from the Gospel, said, 'If they can explain away the word *ἀιώνιος*, there are perfectly clear expressions to the same effect in other texts'—showing at least he was not sure as to the meaning of the expression.

Indirectly and most imperfectly I have tried to show that it is supremely important that, in a Rational Theology, utmost stress should be laid upon the Doctrine of a Future Life. For my own part, were I to regard it as untenable, I could not confess God, or, at any rate, as almighty, all wise, or all good. His chief work, which creation has long been travailing to produce, would, in that case, to me be but a frustrate product, and He Himself thwarted. In the foregoing paper, I may be reproached for having here and there relied upon the *argumentum ad hominem*, but I plead I have not done so illicitly—it has its value, especially for the average man.

In conclusion, we have a certain and well-founded doctrine of God and of the soul, but both would be fatally impaired were the corollary of individual immortality to be denied and proved untenable. That would mean the downfall of ethical theism. Why deal with the question of the Future Life as merely a probability or hope? Why not as a glorious Certainty, as certain, at least, as God and the soul? My profound conviction is that the only permanent and effective morality is that which is founded on the spiritual and immortal nature of man.

IN CHRIST.—III.

OUR readers may remember the papers on this subject in recent numbers of THE INQUIRER. Their object was to show that the word *ἐν*, in Philippi. iv. 13, may have an instrumental force, as it was rendered long ago by the Authorised Version. The translation may, therefore, run, 'I can do all things through Him that strengtheneth me.' This Hebraistic use of *ἐν* is quite common in the New Testament, as sufficiently shewn by the examples already given: e.g. Matt. ix. 34, 'By the prince of the devils he casteth out devils'; literally, 'In the prince,' etc. But this simple rendering of Philippi. iv. 13 did not find favour with the *Methodist Times*, which pronounces 'through' totally erroneous, and declares that one adopting it is without 'an inkling' of the true sense. The objector enforces his position in words substantially as follows:—THE INQUIRER exposition does not touch the main point at all; the passages cited for it are irrelevant:—'Does St. Paul anywhere use the preposition *ἐν* to express our relation to Christ in such a way that it is impossible to translate it *in*?' Further, the words 'in Christ' are

not figurative; they express the central fact of Christianity that we are as literally united to Christ as 'every member of the human body is united to its living head.' Such, we are assured by the *Methodist Times*, has been always the 'universal faith of the Christian Church.'

These points are laid down in the most positive terms, and without evidence from the New Testament in their support. The reply to them will be found in two letters addressed to the *Methodist* editor. The substance of these letters, marked (1) and (2), I now give in an abbreviated form.

(1). The interpretation followed in THE INQUIRER rests on the analogy of many other places in which the word *ἐν* has, unquestionably, an instrumental force. My remarks on it were limited to the one case of Phil. iv. 13, and did not profess to include other passages in which St. Paul uses the words 'in Christ.' For the instance in hand the relevancy of the cited passages is evident.

With regard to the question above quoted, the reply to it is not difficult. While it may be best to keep to the Apostle's characteristic word, it is sometimes desirable, for the sake of clearness, to render otherwise than by the word *in*. St. Paul often employs this word simply to express *discipleship to Christ*: Phil. i. 1, 'to all the saints in Christ Jesus . . . with the bishops and deacons.' See also Eph. i. 1; 1 Cor. i. 2; compare 2 Cor. xii. 2. In Rom. xvi. 7 we read, 'who also have been in Christ before me'—that is, have been Christian disciples. Similarly, 1 Thess. iv. 16: 'The dead in Christ shall rise first.' Compare Gal. i. 22. Other passages occur to the same effect, showing that the words referred to simply denote Christian discipleship.

The use of *ἐν* is frequent in the Pauline Epistles, constituting a peculiarity of the Apostle's style.

To change the common rendering for another word would be only to spoil this interesting Pauline feature. But the *quasi* metaphysical or mystical meaning ascribed to it in popular theology seems to me to be an assumption which is not justified by any express statement of the Apostle.

But now let it be admitted that it is not necessary to insist upon the instrumental force of *ἐν* even in the instance before us. Granting that the word often implies a certain union or fellowship with Christ, it is still true that this is a figure, corresponding, indeed, to something real which it represents, but essentially a figurative expression. For in what way is a man 'in Christ' otherwise than by sympathy of spirit, by the love and obedience of discipleship, in the aspiration to follow and to imitate the great Example? If the union you speak of is something higher than this, pray let us more fully know what it is. It may be a something more mystical, and more acceptable, therefore, to a dreamy or ascetic devoutness; but show us that it is more practical for the uses of common life, and more true to the words and spirit of Christ himself.

Finally, when a clear and sufficient meaning of these words lies on the face, as it were, of the sacred page, it seems to be unnecessary and unwarrantable to set up a sense which is nowhere defined in the New Testament. This is done, I venture to think, mainly in deference to certain foregone theories, which themselves have been matter of controversy from the beginning, but to which I must not further allude in this letter.—I remain, etc.

On this letter the editor of the *Methodist Times* offers the following comment:—

In this letter our esteemed correspondent at last comes directly to the point, and proves to demonstration that he interprets the language of St. Paul in a totally different sense from that in which it is and has been interpreted from the beginning by the recognised theologians of every orthodox Church. He says: 'St. Paul often employs the word "in" simply to express discipleship to Christ.' We, on the contrary, assert that St. Paul never employs the word in that sense. Every passage quoted we interpret quite differently. The passages containing the expression 'in Christ' never 'simply denote Christian discipleship.' Dr. Vance Smith now interprets the phrase as meaning 'in reference to Christ, or for his sake.' That is never the Pauline sense. He has totally failed to grasp the Pauline idea. He says that the word *ἐν* 'very constantly implies a certain union with Christ,' but when he goes on to say that this union is 'a figure' and 'essentially a figurative expression,' he comes into irreconcilable opposition with every recognised theologian of every branch of the Christian Church in every age.

This comment called for a rejoinder, and the following is the reply made to it:

(2). I did not mean to say that the 'union or fellowship' of the disciple with Christ is itself a mere figure of speech. I meant that the actual union or fellowship is expressed by the figure 'in Christ'; the reality covered by these words being what I stated, namely, the sympathy of a true discipleship.

Nor did I mean that my words 'in reference to Christ, or for his sake,' should be taken as equivalent to the Pauline 'in Christ.' They were intended only as a kind of loose paraphrase to help out the import of my own statement.

In your comment on my letter you have asserted and re-asserted your own opinion; but you have offered no evidence for it beyond your own assertion, and an appeal to the 'orthodox' churches—as if this latter could have any conclusive weight for one acquainted with the history and beliefs of those churches. At any rate I prefer to appeal to the New Testament, and I have again to ask what meaning we are to assign to the words in question that is better, higher, truer than that of the union and fellowship I have ascribed to them. Pray, Mr. Editor, tell us this from the pages of the New Testament, without reference to the fanciful expositions of 'orthodox' theologians.

One point more. The words in question are found almost exclusively in the epistles of St. Paul. In all the rest of the New Testament there are only two or three instances of their occurrence. If, then, the words imply or contain some mysterious element of the Christian religion of supreme importance, how is it that they are so rarely to be met with in other New Testament writings? It seems to me to be almost self-evident that they are simply a Pauline peculiarity or idiom; and that their purport is fully conveyed and their use accounted for in the exposition I have given to them.

To this it might have been added that instances occur in which St. Paul clearly uses *ἐν* to denote a state of discipleship. Thus, Rom. iv. 9, 10: Abraham's faith, we are told, was reckoned to him for righteousness. 'How was it then reckoned? When he was in circumcision, or in uncircumcision? Not in circumcision,' etc. Here the *ἐν* has evidently the same force as in those numerous cases in which the words, 'in Christ' express the adherence of discipleship to Christ.

G. V. S.

THE REV. JAMES HARWOOD IN INDIA.

THE INDIAN THEISTS.

DEAR MR. EDITOR,—I was to tell you something about the Arya Somajes. In connection with them it will be convenient to describe briefly the other Somajes. Until recently we were in the habit of thinking of the Brahmo Somaj as a single community, which included all 'Theistic' believers in India who were not Christians. In much the same way we think of Hinduism and Mahomedanism as the prevailing religions, and of Hindu society as consisting of four castes. But the fact is, thousands of castes have been formed out of the primitive four, there being no fewer than 230 among the Brahmins alone. In like manner, the Mahomedans now number over 250 sects; the Hindus also are much sub-divided. Perhaps, therefore, we should not be greatly surprised if the national habit of dividing should have invaded the Theistic community founded by Rajah Rammohun Roy in 1830. The story of the division is already familiar to readers of THE INQUIRER, and I do not propose to repeat it, nor to attempt any judgment upon it. My great object here has been to bring the several parties nearer together, to urge them to treat by-gones as by-gones, and to remind them of the fundamental truths in which they agree, and before which their minor differences dwindle into insignificance. I fear the sections are not likely to amalgamate just yet, but great will be the gain to religion, truth and charity if the strength that has too often been wasted on internal dissensions can be turned against the common enemies—superstition and social darkness. Through all I have seen and heard I have been made to feel that English sympathy and suggestion are most welcome on every hand, and, tendered with tact and patience, they cannot fail of healing influence. It may be added that the advantage is reciprocal. The principle of difference, which enters so largely into all knowledge, often causes foreign observation to shed a new light on things nearer home. In conversation with a Brahmo friend, I was regretting the differences among the Somajes as being unnecessary and injurious. Presently he gave another turn to our talk, and asked if the differences among Christians were on the point of being settled. He was too much of a gentleman to show any sign of having turned the tables upon me; but I could not help suspecting an inward chuckle.

At the present time in India the following bodies all profess Theism:—

1. Adi Somaj.
2. The New Dispensation. (a) The Apostolic Durbar; (b) The party commonly called Mr. Mozoomdar's.
3. Sadharan Somaj.
4. Prarthana Somaj.
5. Arya Somaj.

1. *The Adi* (original) *Somaj* is the oldest of all, and, through its venerable head, Debendra Nath Tagore, forms a connecting link with the well-known Rammohun Roy. It does not, I believe, undertake missionary operations, nor take part in the social movements of which the New Dispensation and, still more, the Sadharan Somaj are active promoters. Mr. Tagore comes of a long line of Zemindars, or landowners, to which fact, perhaps, is due the aristocratic stamp impressed on the Somaj. Nevertheless, he is regarded with most tender reverence by the

whole Brahmo community for the beneficence and loyalty to conviction which have characterised his long life. Unfortunately, the increasing infirmities of old age disabled him from receiving me, but one of his sons kindly called on me on his father's behalf to express sympathy with the object of my visit. It is pleasant, by the way, to add that the family distinction is being perpetuated. The eldest son now acts as his father's representative as the head of the Somaj, and conducted the principal anniversary service. He is regarded as one of the leading philosophical writers in the country. Another has high reputation as a poet, while a third is a distinguished judge. On Anniversary Day I was invited to the chief service, which was held in the evening at the family mansion. Where, as here, the patriarchal system is retained, the houses of well-to-do people need to be very capacious. The gathering of some six or seven hundred people had much more the appearance of a musical 'at home,' except that ladies were not visible (being screened), than of a worshipping congregation. Dignity was the characteristic here, as enthusiastic fervour was of the other Somajes. Special attention was given to the music; the other parts of the 'service' being in Bengali or Sanscrit were taken on trust by me. Representatives of the other Somajes were present, as well as several Mahomedans and Hindus. The presence of the latter should help to remove the prejudices which widely prevail against our theistic friends. Doubtless, the prejudice is more social than religious, and, therefore, does not so much affect the Adi Somaj; still, it cannot but be a good thing that members of different communities should meet on occasions of this kind.

2. *The New Dispensation*.—When Keshub Chunder Sen, in 1865-6, separated from the Adi Somaj, in order to combine social reform with religious theism, he, with his friends, established the Brahmo Somaj of India. His remarkable gifts soon gave him a commanding position in the new community. By-and-by, however, signs of restlessness against his methods and authority appeared, and, on the marriage of his daughter to the Rajah of Cooch-Behar, a secession took place. Shortly afterwards Mr. Sen proclaimed the New Dispensation, of which a somewhat rhetorical description in the founder's words may be quoted.

The New Dispensation is the harmony of all scriptures and all saints and all sects. It is the harmony of reason and faith, of inspiration and science, of devotion and duty. It is the harmony of the ascetic and the householder, of the east and the west, of the ancient and the modern. It is the harmony of the Veda and the Purana, of the Old Testament and the New Testament. It is the harmony of *Yoga* and *Bhakti*. It is the harmony of youth and age, of man and woman. It is an explanation of the mysteries of the Trinity and the Incarnation. It is an explanation of the symbolic rites of Baptism and Sacrament, Hom and Jhanda. It is an explanation of pantheism and polytheism. It is an explanation of the philosophy of the Hindu pantheon with its millions of divinities. It is the Church of the One Supreme, and tolerates not the least idolatry. It is the Church of Universal Brotherhood, and tolerates not the least sectarianism. It is the religion of an ever-working and ever-watchful Providence. It is the religion of universal inspiration. It is the religion of God-consciousness. It is the religion of a Speaking and Teaching God. It is the religion of pure science. It is a protest against every form of deception, superstition, lying, and imposture. It is a protest against all manner of sin and iniquity. It is Apostolical Faith. It is the communion of saints. It is Christ's king-

dom of heaven. It is the dawn of the *satya yug*, or the Golden Age of Universal Peace. It is the return of the world to primitive infancy and innocence. It is the advance of the world into regenerated and second manhood. It is the union of all flesh with the Son of God. It is the immediate intercommunion of divinity and humanity without mediators. It is the mystic dance of all saints and prophets in the heart. It is the return of exiled Buddhism to India. It is Hindustan's pilgrimage to Jerusalem. It is the union of the Vedas and the Puranas. It is a joint festival of Hindu and Mahomedan devotees. It is a meeting place for *amirs* and *faqirs*. It is the old man's return to childhood. It is the reconciliation of reason and faith after centuries of separation. It is an international exhibition of whatsoever is excellent in different countries and climes. It is the encyclopedia of universal religion. It is all nations singing in unison under the Grand Bandmaster. It is heaven's return visit to the earth. It is the resurrection of ancient prophets and apostles. It is Christ's second advent. It is Asia's protest against Europe's agnosticism. It is Europe's protest against Asia's mysticism. It is the worship of Harmony. It is the equilibrium of forces in the spirit world. It is the balance of power among the reigning prophet chiefs of the world. It is the science of religion. It is the reconciliation of apparent contradictions. It is the invisible Westminster Abbey, where the enmities of fifty generations lie buried and forgotten. It is the philosophy of the Trinity. It is the third Testament. It is the advent of the promised Comforter.

Soon after Mr. Sen's death in 1884, differences arose among the body of missionaries, called 'The Apostolic Durbar,' that shared his counsels. A resolution was carried that the *Vedi*—the seat from which the minister conducts the service, seated like a tailor with us—should be set apart for ever, and remain unoccupied in honour of Mr. Sen's memory. Mr. Mozoomdar, who had generally been looked to as the coming leader, could not accede to this and other conditions. Though still belonging to the New Dispensation, he holds no official responsibility in it. He conducts service in his own house when in Calcutta. It is curious that he and Mr. Nagarkar, of Bombay, probably the best known representatives of the Brahmo Somaj in England and America, should both be without, as it were, official recognition at home. Mr. Mozoomdar's annual address, of which you had a summary last week, is one of the features of the anniversary, though delivered from an independent platform of his own.

3. *The Sadharan* (or *Universal*) *Somaj*, as we have just seen, was formed by the seceders from Mr. Sen's leadership. It has grown rapidly; has branches as far away as Lahore and Rawul Pindi in the North-West; while the Munder in Calcutta, which may hold from 700 to 800, is crowded on Sunday evenings. In Calcutta it is particularly active in social and educational work. The official statement of its principles is as follows:—

1. There is only one God, who is the Creator, Preserver, and Saviour of this world. He is Spirit, infinite in power, wisdom, love, justice, and holiness, omnipresent, eternal, and blissful.
2. The human soul is immortal, and capable of infinite progress, and is responsible to God for its doings.
3. God must be worshipped in spirit and truth. Divine worship is necessary for attaining true felicity and salvation.
4. Love to God, and carrying out His will in all the concerns of life, constitute true worship.
5. Prayer and dependence on God and a constant realization of His presence are the means of attaining spiritual growth.
6. No created object is to be worshipped as God, nor is any person or book to be considered as infallible and the sole means of salvation;

but the truth is to be reverently accepted from all Scriptures and the teachings of all persons, without distinction of creed or country.

7. The Fatherhood of God and the brotherhood of men and kindness to all living beings.

8. God rewards virtue and punishes sin. His punishments are remedial and not eternal.

9. Cessation from sin, accompanied by sincere repentance, is the only atonement for it; and union with God in wisdom, goodness, and holiness is true salvation.

4. *The Prarthana* (or *Prayer*) *Somaj* has branches in Bombay and a few places in the West. It differs from the *Sadharan* in holding as pious opinions what the latter requires its members to carry into practice in social life. A member of the *Prarthana*, e.g., is against caste on principle, yet, as a matter of expediency, or, he may say, of necessity for the time being, observes its rules, or he may be opposed to child marriage, and yet marry his daughter before the age of fourteen. The members of the *Sadharan* look upon this as weakness; those of the *Prarthana* reply that, until the time is ripe for radical social reform, they must be content with upholding the theistic position. Since the two parties occupy different areas, there is no collision between them.

5. *The Arya Somaj* was established about twenty-seven years ago, in consequence, I am told on good authority, of Chunder Sen's dining with Christians during his visit to England. It is credited with being hostile to Christianity. The founder was Swami-Dayanand-Saraswati, a Brahmin, who in his early life practised rigid asceticism. He was thus led to subject the body to the mind, and to lay special emphasis on this in regard to meditation and prayer. His followers, e.g., are required to regulate their breathing before prayer; to exhale completely, and then inhale fully, at least three times, and at most 101 times a day. The Aryas believe in purification through transmigration, and that the period allowed for salvation is unlimited, but not eternal. They accept the divine and final authority of the Vedas, as interpreted by Swami. A deputation of the local *Somaj* kindly visited me of their own accord at Agra, near the Taj, the most marvellous and lovely monument in the world, on Christmas Day. They gave me much information. I was anxious to ascertain what would happen if, now that Swami is dead, his interpretation should admit of more meanings than one. My visitors did not think that possible, but, being pressed, they supposed they would then have to follow the truth.

The Aryas are strict observers of caste, though regarding it, not as a divine, but a human institution—an economical provision regulated, not by birth, but by actions. (This is admitted to be theory only). The Christians and Mahomedans, who, I was informed, are being continually converted, are for the present outcasts, but a proposal is under consideration to form a special caste for them.

The Aryas are increasing daily, I was told. In 1891 their number was estimated at half a million, according to one source of information; but I have also heard the present reckoning stated at less than one-tenth of that number. But all agree that they are progressing. Their chief strength lies in the North-west, the Punjab, and among the Rajputs. Already, however, they have become objects of prayer against schism. Vegetarianism is the cause of offence, and rival *Somajes* stigmatise each other as 'Butcher Aryas,' and 'Grass Aryas.' The deputation that came to me was very much in earnest; somewhat contemptuous towards

the Brahmins, respectful and curious towards Unitarians, whose literature they would be glad to read and distribute. The following is the statement of their principles:—

1. God is the primary cause of all true knowledge, and of everything known by its means.

2. God is All-truth, All-knowledge, All-beatitude, Incorporeal, Almighty, Just, Merciful, Unbegotten, Infinite, Unchangeable, without a beginning, Incomparable, the support and the Lord of all, All-pervading, Omniscient, Imperishable, Immortal, exempt from fear, Eternal, Holy, and the Cause of the universe. To Him alone worship is due.

3. The Vedas are the Books of true knowledge, and it is the paramount duty of every Arya to read or hear them read, to teach and preach them to others.

4. An Arya should always be ready to accept truth and renounce untruth when discovered.

5. All actions ought to be done conformably to virtue, i.e., after a thorough consideration of right and wrong.

6. The primary object of the *Somaj* is to do good to the world by improving the physical, spiritual, and social condition of mankind.

7. All ought to be treated with love, justice, and due regard to their merits.

8. Ignorance ought to be dispelled and knowledge diffused.

9. No one ought to be contented with his own good alone; but everyone ought to regard his prosperity as included in that of others.

10. In matters which affect the general social well-being of our race, he ought to discard all differences and not allow his individuality to interfere, but in strictly personal matters every one may act with freedom.

In this letter I have simply endeavoured to narrate facts. In my next I may venture on the more slippery ground of personal impressions. JAMES HARWOOD.

UNITARIAN TRACTS BURNED BY ORDER OF A ROMISH PRIEST.

The British and Foreign Unitarian Association has a Continental Postal Mission which the Rev. J. Hocart, of Brussels, looks after. One of his correspondents sends the following bit of experience. During his absence from home on a visit to a friend, a Catholic priest who was conducting a 'Mission,' after picturing the fate of the damned in lurid colours, held a confession, and the wife of the correspondent confessed to the priest. She told him that she had been reading some Unitarian tracts belonging to her husband, whereupon the priest exclaimed, 'What a beast of a husband you have! Unitarianism is the most dangerous heresy I know. You must promise me that immediately you return home you will burn every one of these tracts.' 'But,' replied the woman, 'they are my husband's property.' 'It matters not,' he replied, 'you must burn the last one of them, or you will be excommunicated.' The poor woman, in bewilderment and terror, went home and consigned the Unitarian tracts to the flames. Her husband has forgiven her, and has now applied to Essex Hall for a fresh supply. It is the old story translated into modern expressions. Formerly the priests burned the heretic; now they can only burn the heretical literature. Each method fails to reach opinion or to convince thinking men of the error of their ways. One weapon still remains in the priest's hands, and we see he does not scruple to use it. Excommunication is a word that means little to people brought up in Protestantism; but the threat of it is as appalling as ever to sincere Catholics. For how many pangs of terror, for how much darkened intellect and blinded spiritual life is sacerdotalism responsible! It is a heavy price to pay for fancied repose in the bosom of the one infallible church.

THE QUIET HOUR.

TO ONE DESPONDENT.

THE gloomy grandeur of the silent night,
When darkness after day o'erspreads the earth,
And Nature seems to banish light
From out her realms, wherever man has birth—
'Tis then the flowers of heaven most brightly bloom,
And shed forth light as earthly flowers perfume;
Then sweetened is the air and scattered is the gloom,—
So faith in God's sure goodness, do we find
Brings hope's bright radiance to illumine the mind.

Then upward be thy course, my friend.
Strong faith and courage be thy wings,
Upborne by resolution's might
Despite the downward trend of things.
Above, below thee, and around,
God's word of Nature teaches hope;
Then give thy best of effort, man,
With adverse fortune now to cope!
And look thou upward to the light
And all thy fears shall take to flight;
And that which now a terror is,
A heavy weight of fear, so cold
Upon thy heart, shall aid thee best
Thy higher powers to unfold.
The Father never tries a soul in vain;
I pray thee, friend, then, be a man again.
W. M.

THE GIESSBACH FALL.

THIS most beautiful fall consists of a fine river which passes by successive steps down a very steep precipice into the lake. In some of these steps there is a clear leap of water 100 feet or more; in others most beautiful combinations of leap, cataract, and rapid—the finest rocks occurring at the sides and bed of the torrent. In one part a bridge passes over it: in another a cavern and path occur under it. To-day every fall was foaming from the abundance of water, and the current of wind brought down by it was in some parts almost too strong to stand against. The sun shone brightly, and the rainbows seen from various parts were very beautiful. One at the bottom of a fine but furious fall was very pleasant; there it remained motionless, whilst the gusts and clouds of spray swept furiously across its place and were dashed against the rock. It looked like a spirit strong in faith and steadfast in the midst of the storm of passions sweeping across it; and though it might fade and revive, still it held on to the rock as in hope and giving hope, and the very drops which, in the whirlwind of their fury, seemed as if they would carry all away, were made to revive it and give it greater beauty. How often are the things we fear and esteem as troubles made to become blessings to those who are led to receive them with humility and patience.

MICHAEL FARADAY.

PRAYER.

O God most holy, we look to Thee for light amid the darkness. Shine through the gloom upon our heart and conscience, that we may see what is right and true, and have courage to live for that alone. Let us not die in our sins, but, rising in victory over temptation, may we lay hold on the life which is life indeed. O Father of us all, bring us all nearer together in love and in the service of righteousness.—AMEN.

The Inquirer.

Religious, Political, and Literary Newspaper and
Record of Reverent Free Thought.

ESTABLISHED 1842.

TERMS OF SUBSCRIPTION.

THE INQUIRER can be had by order of any
Newspaper in the United Kingdom, or direct from
the Publisher, 3, Essex Street, Strand, London, W.C.
If by post, the prepaid terms are:—

	s.	d.
PER QUARTER ...	1	8
PER HALF-YEAR ...	3	4
PER YEAR ...	6	6

One Shilling per year extra will be charged if credit is taken.

TERMS FOR ADVERTISEMENTS.

Advertisements for THE INQUIRER should be
addressed to the PUBLISHER, 3, Essex Street, Strand,
London, W.C., and should reach the office not later
than Twelve o'clock on THURSDAY, to appear the same
week. The scale of charges is as follows:—

	£	s.	d.
PER PAGE ...	4	0	0
HALF-PAGE ...	2	10	0
PER COLUMN ...	1	10	0
INCH IN COLUMN ...	0	3	6
BACK PAGE...	5	0	0

Births, Marriages, Deaths, &c. per line. Minimum charge, 1/6.

Situations Vacant and Wanted, 4d. per line.

BLOCKS AND DISPLAY TYPE INSERTED.

All payments in respect to THE INQUIRER to be
made to E. KENNEDY, 3, Essex Street, Strand,
London, W.C. The requisite remittance should
accompany all orders and Advertisements.

LONDON, MARCH 6, 1897.

ARMENIA, CRETE, ATHENS.

A FORTNIGHT ago we were face to face with the revolt in Crete and the expedition of the Greeks to that island. The all but universal sentiment in this country welcomed both the uprising of the islanders and the enterprise of Greece. Writing at that time, we could not believe that, in the face of this sentiment, the Government would do anything to regain for the SULTAN the submission of the Cretans; yet, within but a short time after the ink was dry upon the page, the country was ashamed and humiliated by news of the bombardment of the insurgents at Canea, an action under cover of which the Turkish belligerents were said to have carried on their operations. We do not press the details of this incident. They have been told variously, and we well remember Professor RENDEL HARRIS's remark as to the Armenian massacres—there are people who, if they detect a numerical or circumstantial inaccuracy in reporting an outrage, will neglect the substantial iniquity itself, and let off the offender while they pour blame on the 'exaggerated accounts' given of his wickedness. What our countrymen woke up to read one morning was—however it was brought about—that British forces were being used to quell a rebellion against a system which to rebel against would be a virtue if it were not a necessity of self-respecting manhood. Since then the 'Concert of Europe' has been employed in finding out what it agrees upon as best to do; and Mr. CURZON, the Under Secretary, tells us that the best type he can suggest as indicating the character of the 'Concert' is, not six Powers conferring at one round table, but each seated at a small and very angular table by itself.

GOD forbid that we should say anything disrespectful of any real attempt to settle by mutual conference the affairs of the nations; but when we recall the openly hostile attitude of the German EMPEROR, and the ill-concealed device of Russia to counteract British influence by means of a semi-official *communiqué* published in Germany, we cannot be sanguine as to any wise and benevolent result of present counsels among the Powers. After an interval, during which things have gone from bad to worse on the island, the Powers have issued a Note to Greece, forbidding that kingdom to annex Crete, but so far justifying the rebellion as to promise autonomy to the Cretans 'under the suzerainty of the SULTAN.' As far as can be seen, the Powers have no sort of scheme ready, either for the constitution of the future government of Crete, or for the far more urgent problem of reducing the belligerent forces to order. The one thing alone that they are quite sure about is that Greece is not to be the pacifier and ruler, and a week has been given for the withdrawal of the Greeks from the island and from Cretan waters. The debates which took place in Parliament on Tuesday point but too clearly to one ominous conclusion, viz., that, just as the British Admiral was deputed to be the first to fire on the Cretan insurgents, so, if Greece does not yield, the British fleet will be called upon to blockade the Piræus and bombard Athens. We say the Government representations point that way. Is that the conclusion to which our people wish to come? Consider the tragic irony of the situation. When the Armenian massacres were going on, there was no Power that lifted a finger to stay that awful—that utterly infamous—chapter of crime. The 'Concert' concealed the bloody story till it could be concealed no longer. When the story became known our country groaned in impotence. Men clenched their teeth in fierce determination, but in vain. Then came the Constantinople massacres, when thousands of helpless people were foully done to death under the eyes of the Ambassadors. For this outrage the SULTAN was not only morally but technically responsible. The Ambassadors told him in plain words that he had himself set this frightful carnage on foot—that his was the mind that animated those slayers of defenceless men and boys. The Ambassadors went further. They did not illuminate in honour of the SULTAN's fête! But still he sat and sits on the throne, and his suzerainty must now be preserved,—yes, at the cost of the slaughter of the Greeks. If this is the fruits of the Concert, we had better try more primitive methods. If that foul miscreant is to rule unpunished while the liberator is coerced, then at least let us as a people clear ourselves of so monstrous a sin against the light. Lord SALISBURY, we believe, has good intentions in plenty. Nay, in the matter of Crete, he has already brought his good intentions into fruition. But just now he seems to be taking his country by the path of good

intentions down to a hell of disgrace and infamy. Let us, as men to whom liberty is dear—to whom national honour is dear—tell him what we think of all this. We have no party interest in such a matter. It is a time when every citizen should speak out; and it is a time when Great Britain should speak out with no uncertain voice—if, indeed, she merits to be called 'great.'

THE SECTARIAN BILL.

WHAT is the *motif* of the Sectarian Schools Bill? Is it the promotion of education? There is not a word in the measure, from the first line to the last, for ensuring the advancement of education. Is it dictated by a love of education as a good thing in itself? In that case it would provide some guarantee for efficiency. It provides none. Is it desired to meet any real demand from the people for the support of dogmatic instruction? There is not an atom of evidence of any agitation on the part of the masses for clerical interference with education in the interest of particular creeds. No: this Bill is simply and solely a Bill for riveting the doctrines of the Church of England on the minds of the young at the expense of the taxpayers. The Wesleyans have not demanded it. Some leading Wesleyans, clerical and lay, are among its stoutest opponents. The Roman Catholics and the Anglicans are its real authors. The former are honest out and out: the latter, under a plea for education, seek to secure the existence of their church and the teaching of its dogmas.

Is this an unjust interpretation of the spirit and intention of the measure? The Bishop of STEPNEY has just furnished a proof that sectarian rather than educational zeal inspires the clerical demand on the public pocket. Presiding at a meeting to support the Bill, he declared that 'the subject at stake was the eventual existence of the Church of England.' He described the purpose of the meeting as that of 'stiffening their backs with regard to denominational schools,' and added that, whilst confessedly reluctant to use the word 'dogmatic,' 'they must come to it in the end.' Now we know the facts of the situation, for here is the voice of episcopal authority boldly claiming that £616,000 per annum shall be taken from the public purse for the maintenance of 'the existence of the Church of England.' In the face of this declaration, the Bill cannot be accepted by the country. It will recoil upon its authors—the priests and parsons. It is destined to damage the very schools it is meant to help. It will create a reaction in which administration of public funds in the interest of sectaries will cease to be. It is a thousand pities that the cause of national education should be hindered by the unjust manoeuvres of a cramped and crippling ecclesiasticism, and that people's minds should be diverted into bad sectarian rivalries. The policy of the Government was rightly described by Mr. ACLAND in his able speech at North-

ampton, as delaying real educational reform, as hindering educationists from devoting all their attention to the development in the schools of the country of more intelligence and more capacity, as subordinating to Anglican Sectarianism the development of national character and a true sense of public duty—elements which lie at the root of all national prosperity.

The determination of the Government to maintain and strengthen ecclesiasticism in education has become more and more manifest as the Debate in the House has proceeded. Not an amendment, suggestion, or hint weakening clerical control but has been flatly and even contemptuously rejected by Mr. BALFOUR. Every argument for placing Board on an equality with Sectarian schools in the matter of the special grant has been lightly put aside. The attempt to restrict the grant to really necessitous Sectarian schools—a test of the sincerity of the Government—has been met by the use of the ‘gag.’ It would seem that all proposals for amending the measure are destined to defeat. The Government owe a debt to their clerical supporters at the last election, and they will not allow their majority to pay it in any way but this. Some of their followers are restive, and a few have spoken out to ease their souls,—but have voted all right! They have set up their backs against any representative control over the schools which are to receive more money from the taxpayers. To Lord SALISBURY, Mr. BALFOUR, and the Duke of DEVONSHIRE it is intolerable that schools supported by public funds should be managed by anybody but parsons and their nominees. They have refused to discriminate between flourishing and poor Sectarian schools. They have declined to limit the new grant to schools at present existing. On these three points they have scored heavily, as was expected, in the divisions, and their power to carry their partisan Bill is undoubted. A monstrous use was made of the Closure, on Wednesday afternoon, the majority bowing their necks to the yoke with dutiful submission.

But the numerical strength of the Ministry in the House of Commons is by no means a measure of their strength in the country. Many on their own side vote under threats. Several School Boards have pronounced against the Bill. The Birmingham Board, notwithstanding the powerful influences of Liberal Unionism in that city, has, on a motion proposed in a vigorous speech by the Rev. JOSEPH WOOD, condemned it by ten votes to three. Associations comprising both Unionists and Liberals have lifted up their voice against it. Everybody sees that it is a clerical Bill pure and simple, and that the Associations which are to administer it will be clerical rings. The Bishop of HEREFORD advises the Government to drop this portion of the Bill, and leave the distribution of the grant to the Department, aided by experts. But Dr. PERCIVAL is a suspect, and his advice is not a sweet morsel to the Bishops, and, hence, is unpalatable to Mr. BALFOUR.

It would, no doubt, be a tasty dish to Sir JOHN GORST; but Sir JOHN occupies, in relation to this measure, a most humiliating position—a silence which is really insulting to the House of Commons, and any self-respecting man would resign rather than be so practically snubbed. No; the majority will mechanically register Mr. BALFOUR’s decrees and pass the Bill. But the triumph of those who in the House have walked into the snare will not weaken the opposition to the Bill. A measure which contains no guarantee that public taxes shall be used for increased efficiency, which makes no provision whatever that the disposal of public funds shall be accompanied by public control, which gives the money of the State to schools that in many cases do not require it, which diverts attention from education and directs it to inculcation of dogma and thus retards real progress, which is a discredit to English education and a blur on English enlightenment—such a measure, based on the principles of the grossest injustice, is obnoxious to the country, and is destined either to undergo transformation, or to bring its framers into the discredit that precedes disaster.

OBITUARY.

JAMES PYKE THOMPSON.

JAMES PYKE THOMPSON, whose sudden death from failure of the heart, took place on the evening of February 17, was born at Bridgwater on October 16, 1846.

He was one of a numerous family, being the third child and second son of Charles and Marian Thompson. His father, born a Friend, had left the Society, and attached himself to the Unitarian congregation, worshipping in Christ Church Chapel. His mother, only daughter of Captain Browne, R.N., was of Unitarian family, and the names of several of the Brownes, also of James Pyke, her maternal uncle, appear in certain of the trust deeds relating to the Bridgwater congregation. James’s early days were spent at Bridgwater, and his earliest recollections of public worship must have been associated with the ministry of the late William Arthur Jones and that of the Rev. S. A. Steinthal. He was sent to a Friends’ school at Weston-Super-Mare, kept by the late Till Adam Smith, and afterwards, to Hove House School, Brighton, then under Mr. Joseph H. Hutton. After leaving Hove House, he spent a year in Paris in the family of the late M. Auguste Guyard. M. Guyard was a man of great social charm, and of philanthropic ideas; and his favourite scheme of founding a modified Utopia in his native village of Frothey-lez-Vésoul, in La Haute Saone, interested his pupil.

Meanwhile James’s father, with his family, had removed from Bridgwater to Cardiff, the latter town being the head-quarters of the business of corn-merchants and millers, in which he was a partner, now carried on by the Company of ‘Spillers and Bakers, Limited.’ After James’s return from Paris, he was, about the beginning of 1864, employed in this business. Subsequently he was admitted as a partner; and on the conversion of the private partnership into a Company he became a director, and so remained until his death, having been chairman for a short time in succession to his

father, after the death of the latter in 1889, but soon relinquishing this post owing to the state of his own health.

He was also a director of the Taff Vale Railway. He took part in various public matters;—as a volunteer, for many years, retiring with the honorary rank of Major; as a politician, on the Liberal side, though not actively of late years; as a magistrate for the County of Glamorgan. He also assisted in founding the new Unitarian Church at Cardiff, and was a trustee of the building which was opened in 1886.

But there were two special channels in which his energies found their outlets, with increasing pleasure to himself, as it seemed, as the years went on. And these were, first, the collection and disposition of paintings and engravings in such wise that they should be accessible to large numbers of people; secondly, the reading of poetry, especially dramatic poetry. In both we seem to trace, as the underlying impulse, the strong desire that others should be brought to share the intense pleasure which these two forms of art afforded to himself. Thus he was an ardent advocate of the opening of Museums and Picture Galleries on Sundays. He was a vice-president and active member of the Council of the National Sunday League, and was also on the Council of the Federation of Sunday Societies. In the year 1888 the first Congress of the ‘National Association for the advancement of Art and its application to Industry’ was held at Liverpool. The Congress afforded a good field for the discussion of the Sunday closing of Art Galleries, and James Pyke Thompson consented to deliver an address, which proved to be one of the chief incidents connected with this first meeting of the Congress. The intention to discuss the question was regarded in Liverpool from very varying standpoints, and it needed to be publicly pointed out that the local executive had no power of interference with the subjects chosen for discussion. Mr. Thompson was to have opened the question in one of the rooms of the Walker Art Gallery, but it was found necessary to adjourn to the large lecture theatre, which was filled by an audience approaching 2000 persons. Speaking with ardour and conviction, he won a good hearing from an audience by no means universally favourable to his views. His position may perhaps be given in the following quotation from his address:—

I claim it to be religious work of the highest and best kind to teach and to coax our working populations to place themselves, or allow themselves to be brought, within reach of anything that tends to elevate men’s thoughts and touch their hearts, be it music or art, the wonders of science or the glories of nature; and I venture to appeal to those who claim a monopoly of the day for religious work of one particular kind, to enquire whether, after all, there need be any antagonism between their own Sunday work and this other work which some of us want to see going on simultaneously on that day. When all our museums, and libraries, and art galleries are turned into Sunday-schools—as they might be, and ought to be—shall we not marvel that we, as a nation, have been so unjust, so short-sighted, so childish, as to deprive the people during all these years of their only, or at any rate their best, opportunities for enjoying, and making use of their own choicest possessions in the domain of Literature, of Science, and, above all, of Art.

One who was present writes:—

Though the address was announced to be open for discussion, but little was heard of the opposite view; and seldom has a meeting which promised to be full of discord, ended so happily, and with such full accord with the honesty, tact, and good temper of the speaker.

But he did not rest satisfied with mere advocacy. Besides contributing liberally to the fund for building 'The South London Fine Art Gallery,' in Camberwell (in the management of which he was associated with Lady Burne-Jones, Mr. Wyke Bayliss, and many others) he built, close to his own house, at Penarth, the small gallery, which goes by the name of 'The Turner House,' and placed there a number of his pictures, selected in great measure as typical of various schools. His friend, Mr. F. Wedmore, writes in the privately printed catalogue as follows:—

In 'The Turner House,' a name bestowed in Turner's honour, and not as indicating any particular character in the contents of the building, Turner is represented by several drawings and by more prints. Cozens and Girtin—and some other early men—are represented by characteristic water colours. But in the works of artists of the following generation the place is richer. Cotman, Dewint, Cox, Copley Fielding, are among the masters whom the visitor may find it most interesting to study.

The group of etchings here exhibited is intended to represent, in however modest a fashion, the labours of the men who worked most successfully with aqua fortis and etching needle [Oil pictures are] but a few, and while these may claim to be sterling, attractive, or interesting, it is not sought to pretend for them that they represent a school with completeness, or that, as a group, they are important. . . . Interesting examples of the porcelain of Continental and of English production find a home here together.

In a building that is planted close to the capital of Wales, the visitor should expect to find some representation of the finest of Welsh porcelains. These are Swansea and Nantgarw. Several pieces are here

'The Turner House' has been open to the public for two hours on the afternoons of Sundays and Wednesdays, since the summer of 1888, and latterly also upon the afternoons of Saturdays, and upon Bank Holidays. Mr. Thompson has noted in the visitors' book, under date July 1, 1888, 'About 480 visited the gallery this afternoon, being the first Sunday it was open to the public.' The numbers for the year 1896 were 5055, of which 3253 were Sunday afternoon visits.

'The Turner House' also served as a meeting place for a Society, which was one of Mr. Thompson's favourite designs. This began as a section of a short-lived Literary Society, in Cardiff; but in 1891 was constituted as 'The Turner House Society,' with a membership limited to forty. At the meetings, readings are given by the members according to a pre arranged programme. A member of the Society writes of Mr. Thompson: 'His reading of poetry, especially Robert Browning's, always came to me as a surprise. The effect was produced so naturally that, until one tried, it seemed easy. This remarkable power was almost as powerful in keeping the Society alive as the beautiful gallery in which the meetings were held.'

'The Turner House,' in both its aspects is very closely connected with the close of Mr. Thompson's life. He travelled to Penarth from Sevenoaks, where he had recently resided, on Tuesday, February 16, in order to attend, among other things, a meeting of the Society, which was held on that evening, and he spent some time during the afternoon in arranging the programme. He had been made aware that he ought not to undertake much travelling, or the strain and excitement of reading; but he found it difficult to lay things aside. The piece for reading that evening was Browning's 'Inn Album,' and he read the part of the

'Younger Man.' At the end of the evening, after saying 'good bye' to those present, he added that it was his 'last reading.' His sudden death took place the next evening, at the house of a gentleman on whom he had called to discuss a plan for providing for the future of 'The Turner House.'

In 1871 he married Sarah Annie, daughter of the late John Cavill. She predeceased him by less than a year. They left no children. He was buried with his wife in the beautiful church-yard at Sevenoaks, on February 22. The funeral service was conducted by the Rev. R. C. Dendy, the minister of our congregation at Bessels Green.

The Rev. R. Maxwell King, formerly minister at Bessels Green, says:—'Our body has sustained a very great loss in the death of Mr. J. Pyke Thompson, of Sevenoaks.'

. . . . When I became minister of Bessels Green I found in him a perfect gentleman. As our intimacy increased, and we were thrown more together in our work, I learned to know his true worth of mind and heart. His sympathies were broad, and his private generosity great. Every effort that was put forth for the enlightenment of the people, the fostering of nobler aims, and the spread of liberal thought, had his sympathy and aid. He gave himself, as far as his health would allow, to personally helping all such, and many in Sevenoaks will long regret his loss to the cause of the people. Though a man of wealth, and able through this to take a prominent part in our chapel affairs, he never abused his power, or sought to take the place of the "big man." On the contrary, he sought to sink his wealth and join with the other members of the chapel, preferring that others should speak and act.

With you, Sir, I join in expressing my sense of his worth, and had I the writing of his epitaph, I could not give him a better one than—"Here lies a Christian gentleman."

MANCHESTER AND DISTRICT.

[From our Special Correspondent.]

BLACKLEY.

I THINK the most picturesque of the Manchester Unitarian churches, when I came to reside here as a student, about sixteen years ago, was the one at Blackley. It was a long, low, narrow building, with a quaint porch at its entrance, and its walls heavily mantled with ivy. The minister at that time was the Rev. Joseph Freeston, a man who has grown venerable in the cause of Unitarianism, and who has worthily earned an enviable reputation in this district as a staunch advocate of education, temperance, and political freedom. I remember preaching once or twice in that old chapel. The chapel-keeper was a venerable man of over eighty years, who dressed in broadcloth and white choker, and might easily have been taken for the parson himself. He took a kindly interest in the students, and, on our arrival, escorted us across the roadway into his humble cottage, and there regaled us with a good cup of tea. I think Mr. Cooke was a bachelor. Anyhow, his then housekeeper vied with him in welcoming us, and was always most motherly in her attentions. Before entering the chapel by the back door, which was near the ancient pulpit, the old man would carefully help us on with the gown and walk leisurely

round us to make sure that every fold was in order, and that, as far as our appearance went, we should maintain the dignity of our profession. From our elevated position in the draughty pulpit we could scan the faces of the worshippers on either side of the central aisle, in the old-fashioned, square, straight-backed pews. The building was heated by means of a large stove placed in the centre of one of the pews, and the schoolroom to-day is barbarously heated in the self-same manner. It was a plain service, joined in very heartily by the devout worshippers, many of whom were advanced in years. Most of these old folk have passed away—Cooke, Johnson, Bennett, and the rest—and the old chapel was pulled down in 1884 to make room for the present more commodious and more comfortable building. 'The last sermon in the dear old chapel was preached by the Rev. Joseph Freeston, on March 24, 1884, and was listened to by as large a congregation as ever worshipped within the walls of that venerable sanctuary. Nor is it difficult to imagine the emotions of the people who heard it, and who, after the last hymn had been sung and the benediction pronounced, lingered in the place till the sun had gathered his spent arrows, and given another day to the sad history of the world.' Once, when this present structure was in course of erection, and services were, perforce, held in the schoolroom, I walked over there to preach one fine sunny morning, and on the way I overtook the Rev. James C. Street, who also was going there to join in the service, and to pay homage, as it were, to the memory of the old chapel in which, as a young man, he had done not the least important part of his life-work. I always liked the homeliness and the heartiness of the Blackley folk, and some of them I still value as amongst my best friends; and so I have an intimate knowledge of the sturdiness and the self-sacrifice and the indomitable perseverance which have enabled them to achieve for themselves a position of independence and of usefulness of which their co-religionists in this district are proud. They have a grand history behind them; and their forefathers were ministered to by some of the most eminent and learned divines in this part of the country. That old ivy-mantled chapel, with its heavily-flagged roof, was erected in the year 1697, by a little band of enthusiastic dissenters, who had previously been wont to meet for worship at Widow Travis's cottage. In 1715, it barely escaped destruction at the hands of a riotous mob, whose vindictive passions had been aroused by the cry of 'The Church in danger,' and by the excited preaching of Dr. Sacheverel. The Rev. Oliver Heywood had preached in Widow Travis's cottage, and other gifted ministers had raised their voices there in praise and prayer. Some of the old ministers after the chapel was built must have been in very penurious circumstances, judging from the salaries they were paid; but here and there we find names like those of the Rev. Thomas Valentine, the Rev. John Pope, and the Rev. William Harrison. Late in the fifties a season of depression set in, when a settled minister was out of the question; so the Manchester District Missionary Association took charge of the church; and its missionary, the Rev. J. C. Street, by means of his exceptional eloquence and vigour, wonderfully revived this languishing cause. He established a Sunday-school, which so flourished as to make school premises a necessity, and so in 1862 the present school building was erected. It admirably served its immediate

purpose, but for some years now it has been cruelly inadequate for the greater demands made upon it; and a more unattractive and unsuitable school building it will be difficult to find round about Manchester.

Now let me come to the point of my letter. In 1697, the old chapel was erected; consequently our friends at Blackley are celebrating their bi-centenary this year. Two hundred years of noble history; of dauntless effort to vindicate the truth and champion religious freedom! No wonder that they are ambitious to make their celebrations worthy of their history, their heritage. And they will succeed, if sixteen years of intimate acquaintance with their work and spirit justify me in forming an opinion. They are not rich people, and, through no fault of their own, they are few; but they know how to make sacrifice for their religion, and they have in recent years manifested a generosity of giving which could only have been possible to men and women who value truth and duty above all price. They want to raise £1000, and a canvass amongst themselves has already produced between £200 and £300; and they are working hard for a bazaar to be held in April. Their object is to build a new school, which they, indeed, sadly want. The present building consists merely of one large room, a kitchen and a classroom over it. The main room is extremely inconvenient, and, also, it is not large enough; while the almost entire lack of classroom accommodation is a source of serious discouragement to the teachers. At least twice as much space is required as that now available, if their work amongst the young people is to be done at all satisfactorily. Is not their ambition a laudable one? Is not their effort worthy of generous support, and their example one from which others can derive inspiration and encouragement? And while a small working-class community like that at Blackley may find it impossible, with all their struggle and self-sacrifice, to achieve all they desire unaided, yet the goal may easily be reached, and they may be immensely encouraged in their efforts, if those outside friends who can will render them assistance. After all, their work is to a certain extent our work also, and I have no doubt that so worthy a cause will receive the support it deserves.

FIDELIS.

P.S.—In my last week's letter your printer misrepresented me. Mr. D. A. Little is joint secretary with the Rev. John Moore of the Manchester District Sunday School Association, and not Mrs. Little.

THE Rev. Charles Hargrove has published in the 'Mill Hill Pulpit' a sermon entitled 'Our Witness to Opponents.'

EPPS'S COCOA.—GRATEFUL AND COMFORTING.—'By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected COCOA, Mr. Epps has provided for our breakfast and supper a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame.'—*Civil Service Gazette*.—Made simply with boiling water or milk.—Sold only in packets and pound tins, by Grocers, labelled—'JAMES EPPS & Co., Ltd., Homoeopathic Chemists, London.' Also makers of Epps's Cocaine or Cocoa-Nib Extract: A thin beverage of full flavour, now with many beneficially taking the place of tea. Its active principle being a gentle nerve stimulant, supplies the needed energy without unduly exciting the system.

NEWS FROM THE CHURCHES.

[Notices and Reports for this Department should be as brief as possible, and be sent in by Tuesday Morning.]

Aberdeen.—The annual report shows signs of activity and progress. 'The financial statement is one of the most satisfactory ever produced. It shows an increase on all the three sources of income.' During the Sundays of February Mr. Webster dealt with questions relating to India—'What India can teach us,' 'The Indian Christ,' etc.—and had good congregations. On the last Sunday evening of the month he spoke on 'Trooper Peter Halket,' and gave lengthy quotations from the book. Mr. Webster has been approached from two quarters with requests to stand as a candidate for the School Board, and has the question under consideration.

Altrincham (Resignation).—The Rev. A. W. Fox, M.A., has resigned the pulpit here. He was called to the pastorate in 1894.

Birkenhead.—During the past few months the Rev. James Crossley has carried on a most successful Street Arab Recreative Class with the assistance of Mr. F. W. Hewett and other members of the congregation. The attendance has been full, averaging over fifty a night, and the ragged urchins have been kept fully employed with books, illustrated papers, games, and lantern illustrations. Mr. Crossley has also extended the sphere of helpfulness to our poorer classes, by utilising the Band of Mercy as a means of centralising the work of the children of the congregation on behalf of the hospitals. The first hour of the meetings is now devoted to making toys, scrap-books, etc., for the sick children. The collection for the Indian Famine Fund was taken on Sunday, February 21, and amounted to £16 11s.

Brighton.—Miss Colenso (daughter of the late Bishop Colenso, of Natal) gave an address on Sunday night, February 21, at the Free Christian Church, New-road, on 'Great Britain's Duty in Africa.' She dealt with our relations towards the Dutch and the Zulus, and gave a graphic account of certain phases of the Zulu war. In regard to the Zulus, England shewed neither justice nor mercy. The Zulus spared the defenceless homesteads of white and black, and they might have swept Natal while the invaders were waiting for reinforcements; but the king all along desired peace, and the war was forced upon him. England had humbled her great prestige in Africa by treachery to black and white alike. Then there came a time when the anger of mortified pride broke down in regard to the Transvaal, and we confessed before the world that we had done wrong; and to that act we owed whatever influence for good we were able to exert in the troubles at Johannesburg last year. Miss Colenso further spoke of the dangers of Imperialism and the Chartered Company. A prominent man had declared publicly that he preferred 'land to niggers.' So they had the humiliating event at Johannesburg, and by its treachery the Company had prepared a blood-stained inheritance for England in Matabeleland. They had been 'mowing the natives down' by the machine guns—guns which had never been seen at their dreadful work in Europe. They heard of forced labour, of natives refusing to work in the mines, and 'we are responsible for the Company being there.' What was called international law ignored the existence of coloured races; they were outside the pale of civilisation; and so they saw the scramble for South Africa, which was between the Charybdis of the Company and the Scylla of Imperialism. The spirit of that scramble was nothing but the spirit of unbelief. The taint appeared in the cynical assertion that every man had his price; in the endowment of churches from the spoils of the lands of slaughtered men; and of the heartless, sickening silence of the churches through all of it. But 'empires held together by the sword have always perished by the sword.'—On the following evening Miss Colenso lectured in the New-road Lecture Hall, on 'Our Troubles in South Africa.' Whatever we might claim, she urged, the Africans had rights fully equal to our own. These rights, however, met with little consideration at the hands of the Europeans in the country. When the Uitlanders in the Transvaal issued that famous circular a year ago, stating that they formed more than half the population and owned nine-tenths of the property, they made no account of the fact that they and the Dutch together were equal to only a quarter of the native black population in the district. The black man was degraded by his contact with the vices of the white man, but at the same time his ideas were enlarged and his discontent greater, and, for better or for worse, the native African went on increasing and multiplying. The Matabele war was a wholesale slaughter of men, women, and children, merely because a few of their number, goaded by oppression and cruelty, had broken into revolt. No

quarter was asked or given. The Matabele might be savage, but the white man vied with him in relentless bloodthirstiness and cruelty. Miss Colenso told a story of how a young doctor was tending a wounded Matabele, when an officer came up and ordered him to leave the 'Kaffir' alone and look after the white men. The doctor replied that he would finish with the black man first, whereupon the officer drew his revolver and blew out the black man's brains. Upon a nation that perpetrated such acts would surely fall the judgment of God.

Burnley.—It is very gratifying to observe the friendly attitude of members of the different religious denominations in Burnley towards Unitarians. For many years past, ministers and laymen have manifested their sympathy with our work, and the cordial feeling continually shown promises well for the extension of a broad and liberal Christianity. When Dr. Klein preached the anniversary sermons at our church, a well-known Baptist minister read the lessons during the afternoon service. In connection with our Literary Society, Congregational, Baptist, and Methodist ministers have given lectures, and several prominent Wesleyan laymen have addressed the members of our Sunday afternoon adult class conducted by Mr. Samuel Holden. It will also be remembered that at the Recognition service of the present minister, the Rev. A. Cobden Smith, words of welcome were spoken by an Independent and a Baptist minister. At the formation of the Burnley Free Church Council the Unitarians were invited to send representatives, and our inclusion has enabled us to co-operate with others in all the work which has been done. Two of our representatives, Lady O'Hagan and Mr. J. S. Mackie are vice-presidents, and a third, Mr. James Halstead, as auditor, is a member of the Executive. The only discordant notes which might have interfered with the harmonious tone of the meetings have been sounded by the officials of the National Free Church Council. Some months ago the secretary of that council wrote to the local secretary and stated the inadvisability of admitting Unitarians as members of the Burnley Council. They at once declined to take any action which would lead to our exclusion, and during the winter we have taken an active part in all the meetings which have been held. With the approach of the forthcoming National Conference of Free Church Councils the question arose whether delegates should be sent from Burnley. Ultimately it was decided to send two representatives, but in answer to inquiries the following brief letter from the Rev. Thos. Law, secretary of the National Council, was received: 'I think you understand that Councils having Unitarians cannot be represented at the National Conference. We, of course, must work on constitutional lines. I hope your Burnley Council is doing good work.' Our usual monthly meeting has just been held, and, thinking that some of our orthodox friends might prefer the full recognition of the National Council, we offered to resign our membership; but no one expressed any desire for the acceptance of our withdrawal, and, as there were many assurances given that our presence and co-operation are valued, it was not necessary to take any further action. The reply sent to Mr. Law, regretting the action of the National Council, is an indication of the decision of Burnley Free Churchmen to remain loyal to their Unitarian brethren.

Byker and Choppington (Appointment).—The Rev. Arthur Harvie, who has just resigned the pastorate of Oldham-road, Manchester, has received and accepted an invitation from the Northumberland and Durham Association to take charge of these congregations, and to do other missionary work in the district.

Eastbourne.—Mrs. Wilson, a resident in this town, has been volunteering musical help. In addition to the Monday evening Bible Conferences, a weekly Shakspeare class is arranged.—On the 21st ult., the Rev. J. Morgan Whiteman spoke in the evening on the Education question.

East London Unitarian Sunday School Union.—On Saturday last, forty teachers connected with our East End schools met at Forest Gate, to hear a paper by the Rev. S. Fletcher Williams, entitled 'What can be done?' After speaking of the limitations of time and room which hamper a Sunday-school teacher, and the impossibility of teaching religion, the reader of the paper enforced the need of personal sympathy and personal influence between the teacher and the child. The teachers could then, by proper guidance, help to form the tastes and shape the characters of their pupils. To induce more orderly and seemly conduct, a simple responsive service was recommended, whilst the committal to memory of hymns and passages of Scripture was suggested as an aid to the habitual exercise of devotion. After remarks by the president, the Rev. W. G. Cadman, Mr. J. Brown, Mr. Noel, and Mr. Robins, the formal meeting broke up and became more social.

Glasgow: South St. Mungo-street (Presentation).—On Thursday evening, the 25th ult., a social meeting was held for the purpose of presenting a testimonial to the Rev. George Pegler, B.A., on his resigning the charge of the above church. Mr. Wm. Eadie, senior, presided, and was supported by the Rev. A. Lazenby and Messrs. W. Wilson and M. P. Wilson. The chairman, in presenting Mr. Pegler with a handsome study table and an illuminated address, after sketching the story of his conversion from orthodoxy to Unitarianism as begun by the preaching of Mr. Lazenby and completed by that of Mr. Pegler, spoke in glowing terms of the energy and devotion displayed by the latter during his three years ministry at South St. Mungo-street. Mr. Pegler, in reply, thanked the members warmly for their beautiful present, and accepted it as an outward and visible sign of their kindly feelings towards himself. Speeches were also delivered by Mr. Lazenby and Mr. W. Wilson. Several songs were given in the course of the evening, and Miss Rachael Wilson presided at the piano.

Greenock.—The service in the saloon of the Town Hall, under the auspices of the McQuaker Trust, was again conducted, last Sunday afternoon, by the Rev. Alex. C. Henderson, M.A., B.D., his subject of discourse being an answer to the question, 'Is there a place of punishment called Hell?' The audience numbered 124.

Horwich.—It is just a year since we opened our new church here, and on Thursday evening, February 25, we celebrated that anniversary by opening our new organ. A grand recital was given by Mr. J. T. Flitcroft, Mus.Bac. F.R.C.O., organist of Bank-street Chapel, Bolton, the vocalists being Miss Fletcher, Mr. Hilsley, and Mr. Peers. Mr. Frank Taylor, J.P., of Bolton, presided, and gave a brief address, a few words being added by the Rev. R. C. Moore. Although the weather was unfavourable the chapel was filled.—On Sunday special services were held, afternoon and evening. The Rev. J. C. Odgers, B.A., of Bury, preached two appropriate sermons. Mr. G. H. Knight, organist of Dob-lane Chapel, Falsworth, presided at the organ. Anthems were sung by the choir, and solos by Miss Fielding and Mr. Hilsley. In the evening the chapel was crowded. The cost of the organ, together with the furnishing of the chapel, is over £200, which sum is almost raised. The proceeds of the recital and special services, including a few donations, amounted to £17 15s.

Kidderminster (Endowment).—An excellent piece of good fortune has befallen the minister and congregation of the New Meeting House, Kidderminster, through the love and zealous devotion of one of its most honoured members. A beautiful and commodious parsonage was bought on Friday, Feb. 26, by Miss Stooke, of Brookdale, Blakebrook, Kidderminster, for the use of present and future ministers, and which will be presented in due course to the congregation. The parsonage is situated at Shortheath, one of the prettiest spots in the neighbourhood, and also one of the most convenient. It is by far the most handsome gift made to this church since the days of Nicholas Pearsall, who was the chief founder of our church, in 1782. It will be remembered, perhaps, that in 1890 Miss Stooke also put in the large stained-glass window in the chancel, in memory of her niece, Miss Annie Stooke, which is so rich in colouring and beautiful in workmanship and design.

Kirkcaldy.—The annual party of the Sunday-school children was held on Friday, 26th ult., when over forty spent a pleasant evening together. The seventh annual congregational soiree took place last Monday, in the Public Buildings, Mr. Melville, president, in the chair. The Revs. A. Lazenby, of Glasgow, and A. C. Henderson, M.A. late of Melbourne, were present, and delivered rousing addresses.

Knutsford.—The third and last special week-evening service was held on Thursday, February 25, when the Rev. J. E. Manning, M.A., of Sheffield, preached an admirable sermon on 'Is science for or against the future life?' Last Sunday, February 23, the collection, on behalf of the Indian Famine Relief Fund, amounted to £5. The annual congregational parties were held on the 17th and 18th. On Wednesday, the 17th, about ninety sat down to tea. The evening meeting was addressed by the Rev. J. C. Hirst, of Hull, and the Rev. J. Forrest, of Sale, the chair being occupied by the Rev. G. A. Payne (minister). Vocal and instrumental music was provided by Mr. F. Ball and party, from Sale, and by members of the congregation. On Thursday, the 18th, the Sunday scholars had tea in the schoolroom. The prizes for regular attendance were distributed by Mrs. Frank Nicholson to twenty-six scholars, five of whom had attended the full number of times, morning and afternoon, during the year. A magic lantern entertainment was given by Mr. M. Allen.

Leeds: Mill Hill.—The annual concert of the Mill Hill Chapel Choir was given the other evening in the Priestley Hall, Park-row, before a large audience. A lengthy programme opened with Spohr's 'The Christians' Prayer,' in which the solo parts were taken by Miss Lily Pearce, L.R.A.M., Miss Wilberforce, and Messrs. Rhodes and Haigh. Then came a series of miscellaneous selections, which included solos by Miss French, Miss Thornton, Miss E. Kitson, Mr. Rhodes, and Mr. Haigh; a duet by Miss Kitchen and Mr. H. Doyle, a trio by Mrs. Thompson, Miss Harrison, and Mr. Gamble, and Barnby's part song, 'Sweet and Low,' by the choir. The entertainment concluded with Schubert's 'Song of Miriam,' which was rendered by Miss Pearce and the choir. The conductor was Mr. A. Farrer Briggs, and Mr. H. W. Sedgwick accompanied.

London Domestic Mission.—With the hope of furthering interest in the work of this society, a drawing-room meeting was held on the 25th of February, at the house of Mr. and Mrs. Oswald Nettlefold, Devonshire-terrace. A large number had accepted invitations to be present, and a successful meeting was the result. The chair was taken by Mr. Frederick Nettlefold, who impressively dwelt upon the work and aim of Dr. Tuckerman, and appealed for wider sympathy with the Domestic Mission Society. The treasurer, Mr. P. Meadows Martineau, solicited increased subscriptions. The Rev. A. H. Wilson, of the Bell-street Mission, gave an interesting account of the various agencies in operation at the Capland-street building, now taken down, and asked for helpers in the new premises, which are to be opened at the end of March. Mrs. Eveleigh, representing the committee, spoke of the friendly, unsectarian spirit in which the mission-work was carried out, adducing touching instances of its influence on humble lives. On the motion of Mr. F. S. Schwann, a cordial vote of thanks was accorded to Mr. and Mrs. Nettlefold for kindly holding the meeting. We understand that several new subscribers were enrolled at the close, and that a type-writer was promised to Mr. Wilson for use at his mission.

London: Essex Church, Notting-hill-gate.—The annual meeting of the congregation was held last Sunday, immediately at the close of the morning service. Mr. Edwin Lawrence, M.P., presided. The report and balance sheet for 1896 were received and adopted, on the motion of Mr. H. Chatefield Clarke, seconded by Mr. Richard Worsley. The vote of thanks to the Rev. Frank K. Freeston was proposed by Mr. Bryan E. Johnson, seconded by the Chairman, who gave an interesting address on the spread of Unitarian thought throughout the country. Mr. Freeston replied to the vote of thanks, and reviewed the work of the last four years when he became the minister of the Church, after it had passed through troubled times. The time had been one of peace and of steady progress. Amongst other speakers were the treasurer, Mr. W. Charles Biss, Mr. C. T. Mitchell, Mr. R. Sutton Clarke. The Congregational Society connected with the church has now upwards of one hundred members, and several very successful meetings have been held, including a lecture by the Rev. F. K. Freeston on Tuesday last, on 'Our London Churches, their History and Ministry.' Fifty special photographic slides were exhibited by limelight, and a series of engraved portraits were also shown.

London: Mansford-street.—On Wednesday evening, February 24, the Rev. John Page Hopps conducted a service in connection with 'Our Father's Church,' and delivered an address, which was much appreciated. There was a good congregation, which would have been much larger but for the fact that the local M.P. was addressing his constituents at a public meeting in the neighbourhood.

London Sunday School Society.—The annual general meeting was held on February 27, at Essex Hall. The President, Mr. W. Blake Odgers, Q.C., LL.D., presided, and called upon the hon. treasurer, Mr. Ion Pritchard, to present his balance sheet. This showed a balance on the right side, which, however, would have been a deficit had the question of what rent should be paid by the society to the trustees of the hall been definitely settled. The report, as last year, was printed and circulated in the hall, its main features being emphasised in speeches by those members of the committee who had had special charge of them during the year. Mr. Alec Barnes, joint hon. sec., touched on the meetings held during the year, the statistics, and a proposed holiday for teachers in Switzerland. Mr. A. H. Biggs commented on the work done by the visiting sub-committee during the year. Miss Moore, speaking as secretary of the Country Holiday Fund, stated that next year children who were sent away dirty would be returned and their money forfeited. Mr. Harold Wade, joint hon. sec., said only nine schools

were entered for the musical festival this year, despite an easier test piece. Mr. F. W. Turner, a vice-president and former president of the society, moving the adoption of the report, said the finance and musical festival reports were not so gloomy as appeared. Good work was being done in the schools—work which was bearing good fruit. It might encourage them to know that in his travels he had found at Sydney (Australia), in India, and in Salt Lake City, old Sunday scholars of his who had done well, because of the influence of their Sunday-school lessons of years gone by. Like St. Paul he would urge all to 'Be not weary in well doing.' Mr. Tremain (superintendent, Highgate school) seconded the report, suggesting that a register of absentees should be kept as well as a register of those present. The Rev. Harold Rylett (Bermondsey) in supporting, said a school was made worthy of its name by the devotional earnestness of its teachers. The report, being put to the meeting, was unanimously adopted. Mr. Blake Odgers then proposed that Miss Marian Pritchard should be elected president for the ensuing year—a resolution, he said, unnecessary for anyone to second. It was carried with acclamation, the whole meeting standing. Miss Pritchard briefly returned thanks. Rev. F. Summers then proposed the election of the following additional officers for next year:—Vice-presidents, I. M. Wade, Esq., F. W. Turner, Esq., W. Blake Odgers, Esq., M.A., LL.D., Q.C.; hon. treasurer, Ion Pritchard, Esq.; hon. secs., Alex. Barnes, Esq., H. Wade, Esq.; committee, Miss A. J. Lawrence, Miss Grace Moore, Miss M. Taylor, Miss Francis, Mr. J. H. S. Cooper, Mr. F. W. Turner. The Rev. W. E. George seconded, and the motion being carried unanimously, the meeting separated.

Manchester: Cross-street.—The half-hour mid-day services are attracting and increasing interest and attendance. An effort is made to provide addresses on some of the religious and social problems of the day, and on the results of modern Biblical criticism and research.

Manchester: Heaton Moor.—The children of the Heaton Moor Unitarian congregation, together with a few friends, visited the Mauldeth Hospital for Incurables, on Friday, Feb. 26, and gave an entertainment that was greatly appreciated by the patients and the staff of the hospital. The programme was in the hands of Miss Harling, and consisted of the cantata 'The White Garland,' rendered by the children, and songs by Miss Evelyn Muddiman, Master Edgar Harling, and the Misses Harling. Mr. Ferguson, the superintendent of the hospital, expressed the thanks of the audience for the pleasure the entertainment had afforded them.

Manchester: Strangeways (Appointment).—At a special meeting of the congregation, held on Wednesday, Feb. 24, the Rev. Alex. C. Henderson, M.A., B.D., was elected minister. Mr. Henderson is expected to commence his ministry at Strangeways on the first Sunday of April.

Monton.—On Wednesday, February 24, the second of a series of entertainments in aid of the Monton and Swinton stall at the forthcoming bazaar in Manchester was given. The programme consisted of new and original plays by Miss Whitehead, and resulted in the sum of £11 being added to the funds.

Newark-on-Trent.—On Monday, the 22nd ult., some of the younger members of our church provided an excellent entertainment in the School-room. The performance opened with a piano duet, followed by a series of tableaux, songs, and an amusing dramatic sketch, entitled 'The Leg of Mutton.' The room was crowded and many strangers were present.

Newbury.—A 'social' meeting was held on Wednesday, last week, at the Temperance Hall, which was converted for the occasion into a drawing-room. The proceedings commenced with tea, followed by a long programme, under the direction of the Rev. J. M. Connell (the minister). Members and friends contributed instrumental music, solos, duets, recitations, and humorous readings. The company numbered about 140, and included adherents of almost every religious denomination in the town.

Newcastle-on-Tyne.—Special collections on behalf of the Indian Famine Fund were taken, morning and evening, on Sunday, Feb. 23, at the Church of the Divine Unity, when the sum of £20 was raised, and has been handed to the mayor of the city. A collection was also made at the mission church at Byker, when the sum of twenty shillings was raised.

Paisley (McQuaker Trust).—The fifth of the special services was conducted here on the evening of Feb. 28, by the Rev. Alex. C. Henderson, M.A., B.D., in the George A. Clark Hall. There was a good attendance, numbering about 150.

Rotherham.—On Feb. 25, the annual meeting of the members of the Church of our Father was held in the vestry, the Rev. W. Stephens presiding. The secretary's report was read, and the treasurer's

balance-sheet was passed unanimously. The principal events of the year have been the renovating of the church (interior), at a cost of £80, and the opening of a grand new organ at a cost of £350. The thanks of the meeting were accorded to Messrs. Thomson, Cockes, and Cooper, for their work in connection with the cleaning of the church and the purchasing of the organ.—The meeting passed a resolution against the discussion of the question of Advisory Committees at the Triennial Conference.

Sheffield: Upper Chapel.—The Rev. C. Hargrove's lecture to our Literary Society, on 'The Famine in Ireland fifty years ago,' ought not to pass unrecorded. The lecturer himself was cradled, and spent his earliest years in the famine-stricken country, and therefore spoke with a depth of feeling which gathered force as he depicted, in pathetic and eloquent words, how suddenly, from comparative prosperity and plenty in Ireland, came the disastrous blight of the potato crops, then, unfortunately, the staple food for millions of people; how relief works instituted by the State and poor-law administration broke down utterly, while the people emigrated or starved, and died miserably by hundreds and thousands. Mr. Hargrove concluded a most instructive lecture by showing that after all the scourge was an ultimate blessing to Ireland, inasmuch as it taught the people not to rely upon one article of food, however cheaply and easily produced. For an hour Mr. Hargrove held the closest attention of an audience which filled the Channing Hall library.

Yorkshire Unitarian Sunday School Union.—The twenty-fifth conference of the teachers and friends of this Union took place on Saturday afternoon last, at Leeds, when there was a good attendance. Tea was served in the Priestley Hall, adjoining the chapel. Afterwards a meeting was held, the President (Mr. John Thornton) in the chair. There were also present, the Rev. Charles Hargrove, M.A.; the Rev. E. Ceredig Jones, M.A.; the Rev. John Fox, the Rev. Arthur Fox, and Messrs. Teal, Dyson, A. Whitworth, W. Holgate, F. G. Jackson, W. Fox, E. Jackson, Hill, J. Harrison, P. Jackson, Ferro, G. Hargreaves, Fred. Clayton (lay secretary), &c. There were also a number of lady teachers present. The proceedings commenced by the Rev. E. Ceredig Jones proposing a vote of condolence with the family of the late Miss Talbot, who had so long and faithfully discharged the duties of treasurer to the Union. Mr. Jones alluded to the widespread regret which the death of Miss Talbot had occasioned, not only so far as the Unitarian cause was concerned, but among the community at large, as a worthy and beloved citizen—a lady whose whole life had been truly devoted to doing good.—The Rev. John Fox, in seconding, also eulogised the many virtues possessed by Miss Talbot, and the resolution was carried in silence, the audience rising.—The Chairman then introduced Mr. Henry Dyson, of Halifax, who read a most able, practical, and exhaustive paper on 'Orthodox and Heterodox Teaching in Sunday Schools—some Experiences and Suggestions.' The subsequent discussion was of an animated and instructive character, more Bible teaching, a feature in the paper, being advocated by the majority of the speakers. Mr. Dyson having been accorded a hearty vote of thanks for his paper, the Rev. John Fox proposed, Mr. W. Holgate seconded, and Mr. Dyson supported a resolution protesting against the Bill at the present time before Parliament, in support of voluntary schools, such Bill being not only detrimental to the interests of Board schools, but contrary to the spirit of the Education Act of 1870. During the evening there were choice selections of instrumental and vocal music, other votes of thanks bringing a most successful meeting to a close.

TO CORRESPONDENTS.—Some of our friends have not noticed that we must decline to insert letters unless fully signed. We are at all times obliged by considerations of space to make a selection among the letters sent for publication. Letters, etc., received from N. M. T.; E. C.; J. C. C.; J. W. P.; E. M.; H. S. (thanks); H. R.; E. C. W.; T. H.

OUR CALENDAR.

SUNDAY, MARCH 7.

Bermondsey, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. HAROLD RYLETT.
Brixton, Unitarian Christian Church, Effra-road, 11 A.M., Rev. S. FLETCHER WILLIAMS; and 7 P.M., Rev. W. COPELAND BOWIE, M.L.S.B.
Croydon, Free Christian Church, Wellesley-rd., West Croydon, 11 A.M. and 7 P.M., Rev. J. PAGE HOPPS.

Deptford, Church-street, 11.15 A.M. and 6.30 P.M., Rev. A. J. MARCHANT.
Essex Church, The Mall, Notting-hill-gate, 11 A.M. and 7 P.M., Rev. FRANK K. FREESTON.
Forest Gate, corner of Dunbar-road, Upton-lane, 11 A.M. and 6.30 P.M., Rev. W. HOLMSHAW.
Hackney, New Gravel Pit Church, Chatham-place, 11 A.M., Rev. W. COPELAND BOWIE (Holy Communion after the morning service); and 7 P.M., Rev. S. FLETCHER WILLIAMS—'Human Bibles.'
Hampstead, Rosslyn-hill Chapel, 11.15 A.M. and 7 P.M., Rev. BROOKE HERFORD, D.D.; at the close of the morning service—The Communion.
Highgate Hill, Unitarian Christian Church, 11 A.M., Rev. R. SPEARS; and 7 P.M., Rev. W. G. MARSDEN.
Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. R. J. PLATER.
Kentish Town, Free Christian Church, Clarence-road, 11 A.M., 'The objective and subjective in life'; and 7 P.M., 'Prometheus.' Rev. A. FARQUHARSON.
Kilburn, Quex-road, 11 A.M. and 7 P.M., Rev. J. E. STRONGE; Evening, 'Agnosticism.'
Lewisham, Unitarian Christian Church, High-street, 7 P.M., Rev. W. CHYNOWETH POPE, 'The Parable of the Fishermen.'
Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. P. H. WICKSTEED, M.A., 'The Religion of Eternity'; Communion; and 7 P.M., Rev. H. RAWLINGS, M.A., 'Lessons from Lamennais.'
Mansford-street Church and Mission, Bethnal Green, 11 A.M. and 7 P.M., Rev. W. G. CADMAN.
Peckham, Avondale-road, 11 A.M., Rev. F. WOOD; and 6.30 P.M., Rev. G. CARTER.
Richmond, Free Church, Ormond-road, 11.15 A.M. 7 P.M., Rev. S. FARRINGTON.
Stamford-street, Blackfriars-road, 11 A.M., Rev. W. CHYNOWETH POPE, 'Religion and Business'; and 7 P.M., Rev. W. E. GEORGE, B.A., 'The Victory of Faith.'
Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
Wandsworth, Unitarian Christian Church, East-hill 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.
Wood Green, Unity Hall, 11 A.M. and 7 P.M. Rev. Dr. MUMMERY.
Woolwich, Masonic Hall, Anglesey-road, Plumstead, 11 A.M. and 6.30 P.M., Rev. L. JENKINS JONES.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
BEDFORD, Library (side room), 6.30 P.M., Rev. ROWLAND HILL.
BIRMINGHAM, Church of the Messiah, 11 A.M. and 6.30 P.M., Rev. L. P. JACKS, M.A.
BLACKPOOL, Banks-street, North Shore, 10.45 A.M. and 6.30 P.M., Rev. WM. BINNS.
BLACKPOOL, Unitarian Lay Church, Masonic Hall, Waterloo-road, South Shore, 6.30 P.M.
BOURNEMOUTH, Unitarian Church, West-hill-road, 11 A.M. and 7 P.M., Rev. C. C. COE.
BRIGHTON, Christ Church (Free Christian), New-road, North-street, 11 A.M. and 7 P.M., Rev. A. HOOD.
BUXTON, Hartington-road Church, 11 A.M. and 7 P.M., Rev. R. COWLEY SMITH.
CANTERBURY, Blackfriars, 11 A.M.
DOVER, Adrian-street, near Market-square, 11 A.M. and 6.30 P.M., Rev. S. BURROWS.
EASTBOURNE, Natural History Museum, Lismore-rd., 11 A.M. and 6.30 P.M., Rev. J. M. WHITEMAN.
GRAVESEND, Medical Hall, Milton-street, 6.30 P.M., Rev. FREDERIC ALLEN, 'Reasonable Religion.'
GUILDFORD, Ward-street Church, 11 A.M. and 6.30 P.M., Rev. J. A. FALLOWS, M.A.
HULL, Park-street Church, 10.45 A.M. and 6.30 P.M., Rev. H. WOODS PERRIS.
LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A., 'The Story of the Nicene Creed.'
LIVERPOOL, Ancient Chapel of Toxteth, 11 A.M. and 6.30 P.M., Rev. J. B. LLOYD.
LIVERPOOL, Renshaw-street Chapel, 11 A.M. and 6.30 P.M., Rev. Dr. KLEIN; Evening Sermon: 'What must I do to be saved?'
MANCHESTER, Sals, 11 A.M. and 6.30 P.M., Rev. JAMES FORREST, M.A.
MANCHESTER, Strangeways, 10.30 A.M. and 6.30 P.M.
MANCHESTER, Upper Brook-street Free Church, 10.45 A.M. and 6.30 P.M., Rev. C. PEACH.
NEWPORT, I.W., Unitarian Christian Church, High-street, 11 A.M. and 6.30 P.M., Rev. W. J. JUPP.
OXFORD, Manchester College, 11.30 A.M., Rev. STOPFORD A. BROOKE, M.A.
PORTSMOUTH, General Baptist Chapel, St. Thomas-street, 6.45 P.M., Mr. THOMAS BOND.
PORTSMOUTH, High-street Chapel, 11 A.M. and 6.45 P.M., Mr. G. COSENS PRIOR.
RAMSGATE, Assembly Rooms, High-street, 11 A.M. and 7 P.M., Rev. T. R. SKEMP.

READING, Unitarian Free Church, London-road, 11.15 A.M. and 6.30 P.M., Rev. D. AMOS.
SCARBOROUGH, Westborough, 10.45 A.M. and 7 P.M., Rev. E. L. H. THOMAS.
SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELLBELOVED.
TORQUAY, Unity Hall, Lower Union-street, 11 A.M. and 6.30 P.M., Rev. PRIESTLEY PRIME.
TUNBRIDGE WELLS, Mechanics' Institute, Dudley-rd., 11 A.M. and 6.30 P.M.
WEYMOUTH, Oddfellows' Hall, Market-street, 11 A.M. and 6.30 P.M., Rev. E. C. BENNETT.
YORK, St. Saviourgate Chapel, 11 A.M. and 6.30 P.M., Rev. W. E. ATTACK.

CAPE TOWN, Free Protestant Unitarian Church Hout-street, 6.30 P.M., Rev. D. P. FAURE.

SOUTH-PLACE ETHICAL SOCIETY, SOUTH-PLACE, FINSBURY.

SUNDAY, MARCH 7, at 11.15 A.M., JAMES ALLANSON PICTON, 'Herbert Spencer's Doctrine of the Unknowable.'

BIRTH.

JOHNSON—On 23rd February, at 34, Clanricarde Gardens, Bayswater, London, the wife of Bryan E. Johnson, of a daughter.

MARRIAGE.

THOMAS—DICK—Feb. 23rd, at the New Church, Glasgow, by the Rev. J. Deans, assisted by the Rev. J. J. Woodford, the Rev. F. Thomas, Cairncastle, to Agnes Drummond, daughter of J. Dick, Hopetown-place, Glasgow.

DEATH.

POOLE—On February 26, at the residence of Alfred Preston, Elsworth-road, Primrose-hill, Barbara Poole, aged 81, for sixty-five years the faithful servant and devoted friend of the family of the late H. R. Abraham, of Harrow-road, and his descendants.

BLACKFRIARS MISSION.

The ANNUAL MEETING of Subscribers and Friends will be held on THURSDAY, MARCH 25TH, when the Rev. J. PAGE HOPPS will preside. Full particulars will be published shortly.

PERCY PRESTON, Hon. Sec.

THE BIRTH OF ISLAM,

A DRAMATIC POEM BY A. D. TYSSSEN,

Based on the Life of Mohammed,
But illustrating Modern Religious Thought.
PRICE, 2s. 6d.

T. FISHER UNWIN, 11, Paternoster-buildings, London, E.C.

BANK-STREET CHAPEL, BOLTON.

BI-CENTENARY MEMORIAL VOLUME.

Copies of this book may now be obtained from Mr. J. PERCY TAYLOR, The Glen, Heaton, Bolton; HARRY RAWSON & Co., Manchester; and ESSEX HALL, Strand, W.C.

2s. 6d. nett; by post 2s. 9d.

ESTABLISHED 1851.

BIRKBECK BANK.

SOUTHAMPTON BUILDINGS, CHANCERY LANE, LONDON TWO AND A-HALF PER CENT. INTEREST allowed on DEPOSITS, repayable on demand.

TWO PER CENT. on CURRENT ACCOUNTS of minimum monthly balance, when not drawn below £100.

STOCKS, SHARES, and ANNUITIES purchased and sold.

SAVINGS DEPARTMENT.

For the encouragement of Thrift, the Bank receives small sums on deposit, and allows Interest Monthly, on each completed £1.

BIRKBECK BUILDING SOCIETY. HOW TO PURCHASE A HOUSE FOR TWO GUINEAS PER MONTH.

BIRKBECK FREEHOLD LAND SOCIETY HOW TO PURCHASE A PLOT OF LAND FOR FIVE SHILLINGS PER MONTH.

The BIRKBECK ALMANACK, Post free on application.

FRANCIS RAVENSCROFT, Manager.

THE LONDON DISTRICT
UNITARIAN SOCIETY.

APPEAL FOR £1000.

The COMMITTEE of the LONDON DISTRICT UNITARIAN SOCIETY desire to raise the above sum in order to enable them to pay off a debt of some £300 due to the Treasurer, to place the Society on a sounder financial basis, and especially to enable them to take advantage of many promising opportunities of increased usefulness that now present themselves.

It is especially desired to increase the Subscription List which, from deaths and other causes, has been reduced to the very inadequate total of £250 a year. This amount very far from meets the Society's ordinary expenditure. Last year the Grants to Churches alone amounted to nearly £620.

London has a population of 5,000,000, and is still very insufficiently supplied with Unitarian centres of worship.

The Committee, therefore, appeal to the Unitarians of London to support their local Society; and to enable it to supply the needs of the Metropolis in a satisfactory manner. Contributions will be gladly received by the Treasurer, Mr. DAVID MARTINEAU, South Road, Clapham Park, S.W.

The Treasurer begs to gratefully acknowledge the unmentioned new or increased subscriptions and donations which have been either paid or promised.

	New or Increased Subscriptions.			Donations.		
	£	s.	d.	£	s.	d.
Amount already acknowledged	38	1	6	436	9	6
Mrs. E. Nettlefold	—	—	—	50	0	0
Kentish Town Free Christian Church (per C. Hind, Esq.)	—	—	—	50	0	0
D. Martineau, Esq.	—	—	—	10	10	0
A Friend (per I. S. Lister, Esq.)	—	—	—	5	5	0
Miss E. M. Lawrence	—	—	—	5	0	0
Mrs. E. Bowring	—	—	—	5	0	0
Rev. Brooke Herford, D.D.	—	—	—	3	3	0
Mrs. Webb	—	—	—	2	2	0
T. H. Mackay, Esq.	—	—	—	1	1	0
Miss Shakespeare	1	0	0	—	—	—
Miss C. Shakespeare	1	0	0	—	—	—
Anon. (per Dr. Herford)	—	—	—	0	11	0
Mrs. Pritchard	0	10	0	—	—	—
Chas. H. Benham, Esq.	0	5	0	—	—	—
Miss Aiken	—	—	—	0	10	0
Miss Elsie Long	—	—	—	0	5	0
W. Spiller, Esq.	—	—	—	10	10	0
F. S. Schwann, Esq.	—	—	—	10	0	0
Miss M. J. Shaen	—	—	—	9	9	0
Miss Mary Martineau	—	—	—	2	2	0
J. T. Preston, Esq.	—	—	—	2	2	0
Mrs. W. Stanley Jevons	—	—	—	1	1	0
H. G. Chancellor	—	—	—	1	0	0
Herbert S. Jevons, Esq.	0	10	0	—	—	—
S. R. Kearne, Esq.	1	0	0	—	—	—
Mrs. Mace	—	—	—	1	1	0
John Troup, Esq.	—	—	—	1	1	0
Miss Warren	—	—	—	3	3	0
Rev. S. F. Williams	—	—	—	0	10	0
	£42	6	6	£611	15	6
				42	6	6
				£654	2	0

A VONDALE - ROAD UNITARIAN
CHURCH, PECKHAM.

The COMMITTEE of the Church APPEAL for AID in raising £300 for RESTORATION and EXTENSION.

The Unitarian cause in Peckham is carried on, in the midst of a large middle and working class population, by the only Unitarian church within an area of at least ten square miles.

During the whole period of its existence, it has maintained its independence; but the means of the congregation have not enabled them, after meeting current expenses, to set aside a sufficient amount for the thorough repair of the church and school fabrics, the condition of which calls for serious attention.

While making this appeal, the Committee think the time opportune for an attempt to erect a much-needed ante-room, and furnish other accommodation for the various associations affiliated with the church.

The congregation has pledged itself to raise £50 towards the sum required, in full confidence that

they may look to the Unitarian public to make up the amount necessary for achieving the object set forth.

Donations will be thankfully received by either of the undersigned, and acknowledged in the denominational papers.

L. COX, Hon. Treasurer,
66A, Croxted-road, West Dulwich, S.E.
W. J. COOLEY, Hon. Secretary,
81, Chadwick-road, Peckham, S.E.
HAHNEMANN EPPS,
Member of Church Committee,
95, Upper Tulse-hill, S.W.

The following Grants and Donations have already been made:—

	£	s.	d.
Congregation (including £10 from H. Epps, Esq.)	50	0	0
British and Foreign Unitarian Association	20	0	0
London District Unitarian Society	15	0	0
F. Nettlefold, Esq.	40	0	0
S. S. Tayler, Esq.	2	2	0
D. Martineau, Esq.	1	1	0
Miss L. K. Garrett	3	3	0
Mr. John Harrison	2	2	0
Miss Martineau	1	1	0
Rev. S. Fletcher Williams	0	10	0

OLD MEETING, SIDMOUTH.

The Committee of this Chapel make an earnest APPEAL to the Unitarian public for assistance. The ceiling of the Chapel is in an unsafe condition, and has to be entirely replaced, and sundry other repairs are also necessary. The congregation is at the same time desirous of building a Schoolroom. There are 60 children in the Sunday-school, a very large number if the population of the town, about 3000, is taken into consideration. With greater accommodation this number would certainly increase, but at present the work is carried on under great difficulties, as the children have to be taught in the chapel and the small vestry.

It is estimated that £300 would do what is necessary, but as the congregation is essentially of the working class, there not being more than half-a-dozen members able to render material assistance, it is absolutely impossible for it to raise this sum, unless liberally assisted.

Donations will be gratefully received by the Treasurer, Miss BARMBY, Hill Foot, Sidmouth; and by Mrs. H. M. DARE, Cotytmead, Sidmouth; and acknowledged in this paper.

	£	s.	d.
Amount already advertised	105	3	6
C. J. Oates, Esq., Leeds	10	0	0
Mr. and Mrs. Blake Odgers, London	5	5	0
W. T. Marriott, Esq., Wakefield	5	0	0
Mrs. Bowring, East Molesey	5	0	0
N., Birmingham	5	0	0
The Sheer Fund (per T. L. M.)	5	0	0
Mrs. Briggs, Ambleside	2	2	0
Mrs. Hudson, Southport	1	1	0
Miss Pownall,	1	1	0
Miss Hudson	1	1	0
Mrs. Morton, Exmouth	1	1	0
Miss Gibson, Hampstead	1	1	0
H. J. Morton, Esq., Scarborough	1	0	0
C. M. Holland, Esq., Wrexham	1	0	0
Miss Teschemacher, London	1	0	0
Mrs. Thomas Colfox, Bridport	1	0	0
A Friend	0	10	0
L. W., Sidmouth	0	10	0
Mr. and Mrs. Charlesworth, Upper Clapton	0	10	0
Mrs. Teacher, Glasgow	0	10	0
Miss Shaw, Park-lane	0	10	0

SUSTENTATION FUND FOR THE
AUGMENTATION OF MINISTERS'
STIPENDS.

Secretaries of Congregations desiring GRANTS from this Fund for the year 1897-8 may obtain the needful Forms of Application by writing, before 31st March, 1897, to Mr. WORTHINGTON, The Hill, Stourbridge.

HARRY RAWSON, } Hon.
A. W. WORTHINGTON, } Secs.

FREDK. LONG & SON,

AUCTIONEERS, SURVEYORS, HOUSE & LAND AGENTS,
4, Adelaide Place, London Bridge, E.C.

Rents Collected, and the entire management of Property in any part of London or Suburbs undertaken. Valuations for Probate, &c.

SUNDAY SCHOOL ASSOCIATION.

THE SUNDAY-SCHOOL HELPER.

1885—1896.

Vols. 1—10. Edited by Rev. W. COPELAND BOWIE.

Vols. 11 and 12. Edited by Rev. FRANK WALTERS.

The 12 bound volumes of this Magazine represent a very valuable Reference Library for Teachers.

Numerous Articles and Papers have appeared therein by our best known writers:—Dr. Martineau, Rev. Stopford A. Brooke, Principal Drummond, Rev. J. Estlin Carpenter, Rev. R. A. Armstrong, Miss Marian Pritchard, Miss Gertrude Martineau, Miss Mary Dendy, and from many well-known Teachers and Workers.

As the number of copies of some of the volumes remaining in stock is limited, early application should be made by those wishing to secure or complete their sets.

The 12 volumes will be sent carriage paid for 24s., or the separate volumes may be had post free for 2s. 6d. each.

London: SUNDAY SCHOOL ASSOCIATION
Essex Hall, Essex-street, Strand, W.C.

MANCHESTER COLLEGE, OXFORD.

DR. DANIEL JONES'S TRUST.

The Trustees offer to Ministers who have shown themselves efficient in active service, and desire to devote a year to further study, One or Two BURSARIES tenable for One Year at the College

For particulars apply to

Rev. H. E. DOWSON,
Gee Cross, Hyde; or
A. H. WORTHINGTON,
1, St. James-sq., Manchester. } Secretaries.

MANCHESTER COLLEGE, OXFORD.

'The College adheres to its original principle of freely imparting Theological Knowledge, without insisting on the adoption of particular Theological Doctrines.'

TEACHING STAFF.

Rev. JAMES DRUMMOND, M.A., LL.D., D.Litt., Principal.
Rev. J. ESTLIN CARPENTER, M.A., Vice-Principal.
Rev. CHARLES B. UPTON, B.A., B.Sc.
Rev. J. EDWIN ODGERS, M.A. (Hibbert Lecturer).
Mr. BERNARD BOSANQUET, M.A., LL.D. (Dunkin Lecturer).
Rev. JOSEPH WOOD (Tate Lecturer).

CANDIDATES for ADMISSION are requested to forward their Applications and Testimonials without delay to the Secretaries.

The Trustees offer for competition External Exhibitions, open to Students for the Ministry, tenable for the ordinary undergraduate period at any approved British or Irish University.

The Trustees also offer Exhibitions, tenable at the College, for Students for the Ministry.

For further particulars, apply to the PRINCIPAL, or to

REV. H. ENFIELD DOWSON, B.A., }
Gee Cross, Hyde. } Secretaries.
A. H. WORTHINGTON, Esq., B.A., }
1, St. James'-square, Manchester, }

MANSFORD - STREET CHURCH
AND MISSION.

The ANNUAL MEETING of Friends and Subscribers will be held at the MISSION, MANSFORD-STREET, Bethnal Green, on WEDNESDAY, MARCH 17TH. J. F. SCHWANN, Esq., J.P., will take the Chair at 8.

Tea and Coffee at 7.
S. W. PRESTON, } Hon.
J. CLASSON DRUMMOND, } Secs.

Meetings, etc.

THE
SIXTH TRIENNIAL CONFERENCEOF THE
Members & FriendsOF
UNITARIAN, LIBERAL CHRISTIAN,
FREE CHRISTIAN, PRESBYTERIAN, AND
OTHER NON-SUBSCRIBING
OR KINDRED CONGREGATIONS

WILL BE HELD AT

SHEFFIELD

ON

TUESDAY, WEDNESDAY, THURSDAY, and
FRIDAY, 6, 7, 8, & 9 APRIL, 1897.

ORDER OF PROCEEDINGS.

TUESDAY.

Reception of Guests and Foreign Delegates.
Communion Service, conducted by the Rev. Brooke
Herford, D.D., of London.Religious Service conducted by Rev. C. H. Well-
beloved. Sermon by the Rev. Stopford A. Brooke,
M.A., LL.D.

WEDNESDAY.

Morning—Conference. Chairman, Harry Rawson,
Esq., J.P.Readers of Papers, Rev. Joseph Wood and Rev.
W. E. Addis, M.A. Subject, 'The Deepening
of the Spiritual Life of our Churches.'Afternoon—Conference. Chairman, Herbert
Bramley, Esq.Readers of Papers, (1) J. Cogan Conway, Esq.,
on 'Ministerial Superannuation'; (2) Rev.
J. E. Manning, M.A., of Sheffield, on 'The
Means of Recruiting our Ministry.'

Conversazione in the Mappin Art Gallery.

THURSDAY.

Morning—Conference. Chairman, Rev. Brooke
Herford, D.D.'What our Churches are actually doing in
Mission Work, with suggestions. Short
reports by ministers and others.Afternoon—Conference. Chairman, Jesse Hind,
Esq.

Resolution on the Education question.

Evening—Public Meeting in Albert Hall. Chair-
man, James R. Beard, Esq., Manchester.Subject, 'Signs of Hope and Progress in the
Religious Outlook of our time.'Speakers—Rev. Brooke Herford, D.D., London;
Rev. Wm. Binns, Blackpool; Rev. L. Klein,
D.Sc., F.L.S., Liverpool; Rev. S. Fletcher
Williams, London; and W. Blake Odgers,
Esq., LL.D., Q.C.

FRIDAY.

Morning—Conference.

Paper by the Rev. Professor J. Estlin Car-
penter, M.A., on 'The Place of Immortality
in Religious Belief,' on which there will be no
discussion.Unitarian Workers' Union Conference. Women's
Work, Religious and Social. (a) Agencies already
existing; (b) How to make them effective.Afternoon—Conference. Chairman, James R.
Beard, Esq.Paper on International Arbitration, by Hodgson
Pratt, Esq., Chairman of the International
Arbitration and Peace Association, etc., will
take part.Resolutions appointing Officers and new Com-
mittee for the next Conference, etc.NORTH AND EAST LANCASHIRE
UNITARIAN MISSION.The ANNUAL MEETING will be held at
HINDLEY, on WEDNESDAY, MARCH 10TH, 1897.Service at 2.45 P.M., conducted by REV. A.
COBDEN SMITH, of Burnley. Preacher, REV. C.
HARGROVE, M.A., of Leeds.

Business Meeting after Service.

Tea at 5 P.M.

Public Meeting at 6 P.M. Chairman: THOMAS
BARTON, Esq., J.P., of Ince. Speakers: Rev. D.
Agate, Rev. L. Scott, Rev. E. Parry, and R. Robin-
son, Esq.R. TRAVERS HERFORD, } Hon.
EDWARD PARRY, } Secs.MANCHESTER DISTRICT ASSO-
CIATION OF PRESBYTERIAN AND
UNITARIAN CHURCHES.

GRAND BAZAAR

FOR RAISING FUNDS

To aid in the ERECTION in the MAN-
CHESTER DISTRICT OF CHURCHES
WITH OPEN TRUSTS, the MAINTEN-
ANCE AND DEVELOPMENT OF MIS-
SIONARY WORK, and for similar purposes.

OFFICERS OF THE BAZAAR COMMITTEE.

Chairman.—REV. S. A. STEINTHAL, the Limes,
Nelson-street, Manchester.Vice-Chairman.—JAMES R. BEARD, J.P., Earls-
wood, Palatine-road, Withington.Hon. Treasurer.—PERCY H. LEIGH, Brentwood,
Worsley.Hon. Secretaries.—HARRY WILLIAMSON, 52,
Brown-street, Manchester.FRANK HARLAND, Longfield
Villa, Heaton Mersey.The Bazaar will be held in St. James's Hall, Man-
chester, on November 2, 3, 4, 5, and 6, 1897. Pro-
mises in money and goods from Congregations and
private individuals have already been received to
the amount of upwards of £5000. Subscriptions
and Contributions for sale at the Stalls will be gladly
received by the Officers of the Bazaar Committee as
above; by Mrs. Steintthal, The Limes, Nelson-street,
Manchester; Mrs. James R. Beard, 45, Palatine-
road, Withington; or by the undermentioned
ladies who have kindly allowed themselves to be
nominated for the purpose:—Altrincham.—Mrs. T. Walton Gillibrand, Holly-
Bank, St. John's-road, Bowdon; Mrs. D. A. Little,
Hatherley, Bowdon; Mrs. Walter Shipman, Cleve-
leys, Woodlands Park, Altrincham.Blackley.—Mrs. Knott, 50, Delauney's-road,
Crumpsall; Mrs. Taylor, 20, Delauney's-road,
Crumpsall.Bolton.—Mrs. Edward Crook, Hetlands, Heaton,
Bolton; Mrs. Street, 29, Hartington-road, Bolton.Bradford.—Mrs. Mort, 345, Ashton New-road,
Clayton; Mrs. Waite, 4, Lees-street, Higher Open-
shaw.Chorlton-cum-Hardy.—Mrs. Dendy Agate, 13,
Vincent-avenue, Chorlton-cum-Hardy; Mrs. E. G.
Hiller, Sherwood, Hastings-avenue, Chorlton-cum-
Hardy; Mrs. F. Jennings, Tonachneive, Oswald-
road, Chorlton-cum-Hardy; Mrs. A. E. Piggott, 37,
High-lane, Chorlton-cum-Hardy.Dob-lane.—Miss Millward, Model Cottage, St.
Mary's-road, Newton Heath.Gorton.—Mrs. Evans, Brookfield Parsonage, Gorton;
Miss Henshall, Cross-street, Gorton; Miss
Walker, 719, Hyde-road, Gorton.Hale.—Miss Valentine, The Elms, Hale, Altrinch-
am; Miss Wolf, The Clough, Hale, Altrincham.Heaton Moor.—Mrs. Edward Ashworth, Nun-
thorpe, Broomfield-road, Heaton Moor; Mrs. F.
Harland, Longfield Villa, Mauldeth-road, Heaton
Mersey.Longsight.—Mrs. Harris, 6, Clitheroe-street, Long-
sight; Mrs. Head, 76, Stanley-grove, Longsight;
Mrs. Heys, 39, Albert-grove, Longsight.Lower Mosley-street.—Miss Herford, 98, Acomb-
street, Greenheys; Miss Salomonson, 173, Upper
Brook-street, Chorlton-on-Medlock.Middleton.—Mrs. A. Lancaster, Edgewood, Roch-
dale-road, Middleton; Miss Sarah Thorpe, Spring
Gardens, Rochdale-road, Middleton.Monton.—Mrs. Dendy, Ewhurst, Swinton; Mrs.
Rawson, Earlswood, Ellesmere Park, Eccles.Moss Side.—Mrs. Lawson, 163, Withington-road,
Whalley Range; Mrs. Thomas Wood, 86, Bishop-
street, Brooks's Bar.Oldham-road.—Mrs. J. Hazzlewood, 299, Oldham-
road, Manchester; Mrs. W. Robinson, The Hollies,
6, King-street, Church-lane, Harpurhey.Pendleton.—Mrs. Broughton, 253, Ellor-street,
Pendleton; Mrs. Dolphin, 102 Longworth-road,
Pendleton; Miss M. L. Grundy, 23, Leaf-square,
Pendleton; Miss Heydon, 28, Spring Gardens,
Sudley.Platt.—Mrs. Briggs, Victoria Park, Rusholme;
Mrs. Harding, Brantwood, Oak Drive, Fallowfield;
Mrs. Leys, Brookfield, Withington; Mrs. Poynting,
22, Rathen-road, Withington.Strangeways.—Mrs. Talbot, 19, Woodlands-road,
Cheetham-hill; Miss Woolley, Brookside, Kersal.Swinton.—Miss Charlton, Beech Farm, Swinton;
Miss Ermen, Rose Bank, Pendleton; Mrs. Shanks,
29, Bury Stile, Swinton.Upper Brook-street.—Mrs. C. Peach, 69, Hyde-
grove, Chorlton-on-Medlock.Urmston.—Miss Helen Evans, Broom Lea, Urm-
ston; Mrs. Alfred Henshall, Irlsmerre, Irlam-road,
Flixton; Mrs. George Henshall, Aliwal, Roseneath-
road, Urmston; Mrs. Hunter, Fern Acre, Urmston.LADIES WHO WILL RECEIVE GOODS FOR
THE PROVINCIAL ASSEMBLY STALL.Atherton.—Mrs. J. J. Wright, Mrs. Hope, Mrs.
Frankland, Mrs. Barker.Bury.—Mrs. T. Charles, Breeze-hill, Manchester-
road; Mrs. T. Holt, Stoneholme, Walslow.Chorley.—Mrs. W. H. Sutcliffe, 4, Hanover street,
Crewe.—Mrs. Redfern, 1, Martha-terrace.Dean Row.—Mrs. T. Worthington, Alderly-edge;
Mrs. J. M. Poynting, Whitefield House, Wilmslow.Gee Cross.—Mrs. W. Smith, Charnley House,
Hyde; Mrs. Wallwork, The Manor House, Woodley,
Stockport; Mrs. Dowson, The Parsonage.Glossop.—Mrs. Isaac Jackson, Holly Mount; Mrs.
Lambley, Unity House.

Heywood.—Mrs. James Mill, 11, Hartley-street.

Hindley.—Mrs. Moore, The Parsonage; Miss
Platt, Parsonage Cottage.

Knutsford.—Mrs. John Knowles, Toft Road.

Kendal.—Mrs. Mills, Anchorites Well.

Leigh.—Mrs. Boughey, Stock Cottage.

Macclesfield.—Mrs. B. R. Leach, 28, Roe-street;
Mrs. S. Coppock, The Cedars, Prestbury-road.Mottram.—Mrs. Hannah Shaw, 25, Church Brow;
Miss S. J. Lees, Hollingworth, near Hadfield.

Nantwich.—Mrs. Hill, The Barony.

Newchurch.—Mrs. Clarke, 40, Old-street; Miss
Law, The Square.

Rawtenstall.—Mrs. Taylor, Stack Bank.

Rochdale.—Miss Heape, Hall Bank.

Stand.—Mrs. R. T. Herford, The Parsonage;
Miss Chapman, Church-street, Radcliffe; Miss J.
Grindrod, The Nook, Water-lane, Radcliffe.Stockport.—Mrs. W. Hyde, Cromwell House,
Heaton Chapel; Mrs. R. T. Heys, Wycliffe Villa;
Miss Johnson, Broom Bank; Miss Shepherd, Shird
Fold, Davenport-crescent.Crown 8vo, Cloth Gilt, 176pp. 3s. 6d. net,
by post, 3s. 9d.

COD AND THE SOUL,

An Essay towards Fundamental Religion,

BY

RICHARD A. ARMSTRONG, B.A.

PRESS NOTICES.

'It assumes nothing which the Agnostic can dis-
turb, infers nothing which its premises do not
involve, and gathers into its results all the contents
of Christian aspiration and experience.'—*Dr. Mar-
timeau*.'It is an admirable book, both as regards thought
and expression; and most of all as regards spirit.'—*Prof. R. Flint, D.D.*'Lucid in style, direct in purpose, comprehensive
in scope, impressive in argument, this book should
be in the hands of every one who needs a reason
for the faith which is in him.'—*INQUIRER*.'The first half of this little book is a perfect
model of subtle thought, apt illustration, lucid
reasoning, and terse exposition.'—*Spectator*.'Mr. Armstrong has a firm grasp of his great sub-
ject, and remarkable powers of expounding and
enforcing what often is, in other hands, a deep and
abstract argument.'—*Daily News*.'This "Essay towards Fundamental Religion" is
a quickening and constructive work.'—*Speaker*.'The clearest, the brightest, the most helpful
exposition of the fundamentals of Theism which it
has been our pleasure to peruse.'—*The New Age*.

LONDON:

PHILIP GREEN, 5, ESSEX-STREET, STRAND, W.C.

WRITTEN BY

JOHN PAGE HOPPS,

AND LATELY PUBLISHED.

Death a Delusion.—Personal Experiences. 1s.
A Scientific Basis of Belief in a Future
Life. 6d.Pessimism, Science and God. (Spiritual
Solutions of Pressing Problems). 1s.Is Salvation Possible after Death? (New
edition; with Mr. Gladstone's Remarks). 6d.The Little Wicket Gate to Life. For
Children. (18 life studies). 1s.

MR. J. PAGE HOPPS' MONTHLY,

THE COMING DAY. 3d.

LONDON: WILLIAMS & NORGATE, Henrietta-
street, Covent Garden; and all Booksellers.Post free from the author, 216, South Norwood
Hill, London.Printed by HUDSON & Co., 23, Red Lion Street, Holborn,
London, W.C., and Published for the Proprietors by
E. KENNEDY, at the Office, 3, Essex Street, Strand,
London, W.C. City Agent, JOHN HEYWOOD, 29 and 30,
Shoe Lane, E.C. Manchester (Wholesale), JOHN HEYWOOD,
—Saturday, March 6th, 1897.